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He Brings New Joys

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Monthly Thoughts

BY CHARLES FILLMORE

To be Used from March 1 to March 31

Illumination: Through Christ within, all things are revealed to me in their perfection.

Prosperity: New avenues of prosperity are constantly open to me through the power of Christ within.

Healing: The resurrecting Christ life within me now renews and restores my body temple.

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"When Thou Prayest"

from the writings of

CHARLES FILLMORE

NO MAN hath beheld God at any time." Seers, prophets, preachers, and holy men in all ages unite in saying that they have become cquainted with God through prayer expressed in he spirit of the mind.

In its higher functioning, the mind of man is omposed of spiritual ideas, and we can truthfully ay that man is a spiritual being. This fact explains he almost universal worship of God by man, and nakes possible the conjunction of the heaven and the arth by those who understand the underlying laws f prayer. Jesus stated this emphatically in John :24: "God is spirit: and they that worship him nust worship in spirit and truth."

Then the real foundation of all effective prayer s the understanding that God is Spirit, and that man, His offspring, was created in His image and likeness,

and is spiritual.

This concept of God gives man a point of contact that is never absent; in all places and under all conditions, he has the assurance of the attention and help of God when he realizes the Father's spiritual presence and comradeship.

When it has a spiritually poised mind to work through, Spirit is not limited in its power by any material environment. "All things are possible with God." To make this strong statement of Jesus' come true, we must study the laws of God and strive to carry them out through a quickened consciousness.

The Bible is replete with situations where men and women seemed beyond any material help, but through their faith and prayer triumphed in the face of seemingly insurmountable obstacles. In the 11th chapter of Hebrews, Paul builds pyramids of faith demonstrations. Hear the climax:

"And what shall I more say? for the time will fail me if I tell of Gideon, Barak, Samson, Jephthah; of David and Samuel and the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens."

Paul might have added to his pyramid of faith many other miraculous healings of diseases and superhuman works recorded in the Bible: Elisha healed the leper Naaman, raised the Shunammite's son, and caused an ax head to float in the Jordan; Elijah controlled the elements; Moses caused water to gush from the rock. Numerous other proofs are

given to show that the Spirit of God works through man.

The majority of people think that great spiritual faith is necessary to get marvelous results. But Jesus taught differently. "The apostles said unto the Lord, Increase our faith. And the Lord said, If ye had faith as a grain of mustard seed, ye would say unto this sycamine tree, Be thou rooted up, and be thou planted in the sea; and it would obey you."

The mustard is one of the smallest of seeds, and the comparison would indicate what a tiny bit of real faith is necessary to move upon material things. Paul and Silas in the Roman jail prayed and sang until their bonds fell off, the doors flew open, and they walked forth free men.

Thus prayer is obviously dynamic and moves upon the spiritual ethers that interpenetrate all substance. Prayer is related directly to the creative laws of God, and when man adjusts his mind and body in harmony with those laws, his prayers will always be effective and far-reaching. The activity of the mind that is named the understanding is essential in righteous prayer. Spirit is omnipresent, but the individual consciousness gives it a local habitation and a name.

"The kingdom of God is within you." The vital point around which Spirit creates is within the structure. This is true of the primal cell as well as of the most complex organism. The throne upon which the divine will sits is within man's consciousness, and it is to this inner center that man should direct his attention when praying or meditating. David called this spiritual center of the soul, "the secret place of the Most High"; all the defense and

all the power of the Almighty are promised to the one who dwells in the consciousness of the Almighty within. Paul says, in I Corinthians 3:16, "Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you?"

In the 6th chapter of Matthew, Jesus, in giving His apostles directions for prayer, called attention in these words to the God-center in man: "But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee." He also told them not to use vain repetition, "for your Father knoweth what things ye have need of, before ye ask him."

If Divine Mind knows our needs, why should we need to ask to have them supplied? We do not ask, expecting God to hand us the things we want. But we realize that He has made provision in the very nature of things for our every need to be fulfilled. When we realize this and go about our work in perfect confidence, the fulfillment of the divine law of support and supply is often demonstrated in ways of which we had not even dreamed.

Do not supplicate or beg God to give you what you need. Rather, get still and think about the inexhaustible resource of the infinite mind. Think that it is present in all of its fullness and always ready to manifest when its laws are obeyed. This is what Jesus meant when He said: "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

We all need a better understanding of the nature of God in order that we may comply

th the laws under which He creates. As you will e in the marginal notes of the American Standard ersion of the New Testament, "God is Spirit." irit is not located in a big man called God, t is everywhere the breath of life and the knowing ality of mind active in and through all bodies, ver all, and through all, and in all." The highest rm of prayer is to open your mind and quietly alize that the one omnipresent intelligence knows ur thoughts and instantly answers even before you ve audibly expressed your desire.

This being true, you should ask and at the same ne give thanks that you have already received. sus expressed this idea in Mark 11:24: "Therefore say unto you, All things whatsoever ye pray and k for, believe that ye receive them, and ye shall ve them." Before He broke the loaves and fishes d miraculously fed the five thousand, He looked to heaven and gave thanks. When He raised zarus, He first said: "Father, I thank thee that ou heardest me. And I knew that thou hearest me ways." Then He commanded Lazarus to come rth.

In silent prayer the mind comes into close touch th the creative Spirit. James says, "The prayer of th shall save him that is sick, and the Lord shall se him up." Countless thousands are applying this th prayer today and are being healed, as people re healed in the time of Jesus.

It is found by those who have faith in the power God that the prayer for health is the most ickly answered. The reason for this is that the tural laws that create and sustain the body are

really divine laws. When man silently asks for the intervention of God in restoring health he is calling into action the natural forces of his being.

The first step in the prayer for health is to get still. "Be still, and know that I am God." To get still the body must be relaxed and the mind quieted. Center the attention within. There is a quiet place within us all. By silently saying over and over, "Peace, be still," we shall enter that place and a great stillness will pervade the whole man. Then, "whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."

Metaphysicians who study the mind and its many modes of action find that when they refuse to let worry, anxiety, or other distracting thoughts act in their minds, they gradually establish an inner quietness that finally merges into a great peace. This is the "peace of God, which passeth all understanding." When this peace is attained, one gets inspirations and revelations direct from infinite mind.

We get our most vivid revelations when in a meditative state of mind. This proves that when we make our minds trustful and confident we harmonize with the creative Mind. Then its force flows to us in accordance with the law of like attracting like.

Jesus prayed with a confident assurance that what He wanted would be granted. He established a prayer standard for His followers that never will fail if the same conditions are attained and the same relations maintained with the Father mind.

In our high spiritual relations we make temporary contact with Him and His spiritual character represented by His "name."

We should not cease to pray to the Father in the ame of Christ Jesus. He said, "man ought always pray." Prayer lifts our thoughts on high and sets s free from the narrow limits of matter.

Jesus said that we could ask whatsoever we ished in His name and it should be given to us: Verily, verily, I say unto you, If ye shall ask anying of the Father, he will give it you in my name. itherto have ye asked nothing in my name: ask, nd ye shall receive, that your joy may be made full."

"Pray without ceasing; in everything give thanks," rote Paul to the Thessalonians. The ideas is that we ould be persistent in prayer. Jesus compared Spirit the air in describing to Nicodemus the new birth. ven as lung capacity is necessary in breathing deep- of the oceans of air, so is spiritual capacity necesry in realizing how accessible omnipresent Spirit is, d how ready to fill us full of itself. God is more lling to give than we are to receive.

To acquire the mind that is always open to Spirit e must be persistent in prayer. It is written in the th chapter of Luke: "And he spake a parable unto em to the end that they ought always to pray."

Persistency in prayer awakens the spiritual conousness and sets into a lasting glow the core of the ul. When this has been accomplished one is in a nstant state of thanksgiving and praising, and the of a conscious union with the creative Mind is lized.

I will sing of lovingkindness and justice.—PSALMS

David, Teacher of Unity

ELSIE HAWES SMITH

SOME OF US may find parts of the Old Testament difficult reading. Many chapters are devoted to wars and disasters, struggles and hatreds and depict God as an awesome power to be approached with fear and trembling. Those great prophets and writers of the Old Testament were men of character, strength, and reverence, but some of their messages and thoughts are far from those of the twentieth century.

In David we see a man possessed with these admirable characteristics, but in him we find, too, a man who strives to recognize the positive side of life, who turns his face away from the earth and gazes at the stars. David was not a pessimist. He did not allow his troubles and strifes, dangers and obstacles to overwhelm him.

David caught what may be called a "glimpse" of God. To him, God was real, a personal power to whom he could turn for help. To David, God was not a Being to be propitiated, a terrible and jealous God, but a very real help, a companion for his days. David was far ahead of his time, and he worked out for himself many of our modern conceptions of God.

He realized that he could not fight his battles alone. He knew that to try to struggle with his enemies and all the temptations and problems that beset him was too much for any mortal man. He knew that the answer lay in a direct appeal to God

or divine enlightenment and strength.

David knew, too, that to merit help from God e must set his own heart aright and try to live in a ay that emulated the perfectness of the Divine. his is our first step toward communicating with od—a desire to cast out of our living and for think-g all those negative acts and emotions that form wall between us and Spirit. David knew and recog-zed this truth. In the 24th Psalm he asks:

"Who shall ascend into the hill of Jehovah?
And who shall stand in his holy place?
He that hath clean hands, and a pure heart;
Who hath not lifted up his soul unto falsehood,
And hath not sworn deceitfully."

He asked God that he might accomplish in him-lf those characteristics that lead to closer com-union with Him.

Let the words of my mouth and the meditation of my heart
Be acceptable in thy sight,
O Jehovah, my rock, and my redeemer."

ow often in our churches do we hear these familiar ords, but how seldom do we actually realize that is is one of the simplest and most important prayers e can possibly make!

David kept his faith not only when he was feel-g happy and full of confidence but also when ubles beset him. He knew the valleys of dis-ragement and hardship, but he lifted his prayer God with confidence and optimism. He knew that od would not forsake him, that He was always th him.

When we are experiencing the difficult times that

come to everyone, David's psalms can bring us up again into confidence and light. With them we must take courage, for if David, living long before Jesus, could hold his faith so strong, why should we do less? We read in the 138th Psalm:

"In the day that I called thou answeredst me,
Thou didst encourage me with strength in my soul."

A few verses later he asserts:

"Though I walk in the midst of trouble, thou wilt revive me;
Thou wilt stretch forth thy hand against the wrath of mine enemies,
And thy right hand will save me."

In the next psalm he reaffirms the thought that God is with him—and with us—everywhere.

"Whither shall I go from thy Spirit?
Or whither shall I flee from thy presence?
If I ascend up into heaven, thou art there:
If I make my bed in Sheol, behold, thou art there.
If I take the wings of the morning,
And dwell in the uttermost parts of the sea;
Even there shall thy hand lead me. . . .
Even the darkness hideth not from thee,
But the night shineth as the day:
The darkness and the light are both alike *to thee.*"

Yes, God is, indeed everywhere at all times. He is as near as thought. He has helped all men who have known Him and trusted Him, and He is for us a constant companion and a personal guide.

Many times David was distressed, almost desperate in his need for help. In the 69th Psalm he exclaims, "Save me, O God." He tells God that he is sinking under a load of despair and loneliness,

hame and hostility. He pleads with God in the next psalm,

"*Make haste,* O God, to deliver me;
Make haste to help me, O Jehovah."

Then he states in full confidence:

"Thou art my help and my deliverer."

"And they that know thy name will put their trust in thee;
For thou, Jehovah, hast not forsaken them that seek thee."

Faith, the bulwark of all worship, the cornerstone of all demonstrations, worked for David as it does and will work for us. Faith is the light that leads us to our God. We may believe that God is with us, that He is the power that guides all nature in its perfection. We may dream of the greater prosperity or happiness that we desire. We may hope that God will bring these wonderful things to pass, but this is not enough. No knowledge, no dream, no hope can bring us into that close communion with God which accomplishes the miracle. Only faith—a whole, entire, abounding faith that admits no doubt can bring us into true partnership with God so that He can work through us to complete the ideal conditions we seek.

David recognized his oneness with God. He knew that in man God had made a spiritual being, a spark of Himself who could commune with his Maker and find spiritual help. Listen to David in the 8th Psalm as he asks:

When I consider thy heavens, the work of thy fingers,
The moon and the stars, which thou hast ordained;

What is man, that thou art mindful of him?
And the son of man, that thou visitest him?"

And then David answered his own question:

"For thou hast made him but little lower than God,
And crownest him with glory and honor."

David also knew the power of affirmation. Although he often appealed to God with an almost heart-rending cry when greatly distressed, he often, too, affirmed his belief in His continuing guidance and assistance with a positive statement such as,

"Now know I that Jehovah saveth his anointed;
He will answer him from his holy heaven
With the saving strength of his right hand."

And the 23d Psalm! Why does it bring us comfort and peace every time we repeat it? Why is it such a popular favorite. Because it is a direct and positive affirmation. Because in it we are asking God for guidance, for protection, for food, happiness, and prosperity; and because by stating that He is providing all this supply to us, we are bringing ourselves into His rhythm so that He can answer our needs. It is a great prayer of faith.

David possessed also a thankful heart, which is essential to true worship. A feeling of gratefulness to God welled up within him as he often raised his thoughts and his voice to God in songs of praise.

"I will give thanks unto Jehovah with my whole heart;
I will show forth all thy marvellous works."

Listen to him and join with him as he again and again declares his happiness in God's bounty.

"The heavens declare the glory of God;
And the firmament showeth his handiwork."

"My foot standeth in an even place:
In the congregations will I bless Jehovah."

The entire 30th Psalm is a song of praise and thanksgiving:

"I will extol thee, O Jehovah; for thou hast raised me up,
And hast not made my foes to rejoice over me."

It ends thus:

"O Jehovah my God, I will give thanks unto thee for ever."

There is great power for us in the act of praise. Often we are inclined to take for granted many of the good things that come to us. We accept them casually as part of our just due. It is not to our credit or by our own acts that life has been good to us and our paths have been set in pleasant places. David knew that it was through God's bounty that blessings came to him.

How often do we stop to consider the thousands all over the world who are homeless, hungry, downtrodden, imprisoned? How many times do we consider the thousands of persons who are ill, troubled, impoverished, discouraged, and cannot rise above their circumstances because they have not found the way to God? Let us thank Him fervently and often that we know how to think aright and to take our problems to God. We cannot be too thankful that we have found Him.

We owe it to ourselves, as well as to God, to say often, "Thank You, God." When we make it a habit to live with a prayer of thankfulness in our hearts we shall find, along with David, new happiness spreading over our days. We shall reflect this happi-

ness in our faces and conversation and we shall bring additional happiness to those we meet. Yes, there is a great benefit to us and to all the world in a prayer of thankfulness.

To be grateful is not enough; those who have received blessings that come from the knowledge of the nearness and companionship of God want to share that truth and that blessing with others. A desire to give—this is the ultimate in appreciation. This is the fruit of true gratefulness. When we have found the way to God, we are no longer little persons, engrossed in our own small needs and desires. Our thinking is expanded; our hearts are enlarged; our interests are extended to an ever-broadening area. We ask, "What shall I render unto God for all His benefits?"

Yes, David, in a time of comparative darkness, discovered the truth about God. He left to us in his incomparable psalms the record of his knowledge and his firm faith in God. His words have been an inspiration to untold millions. His thoughts are today a statement of our own thinking. God was to David and is to us in Unity a personal power that can be approached with a request for help and that can be trusted with an unquestioning faith.

We say, with David, from grateful hearts,

"O Jehovah my God, I will give thanks unto thee for ever."

Belief consists in accepting the affirmations of the soul; unbelief, in denying them.—EMERSON

God Is Our Deliverer

ROBERT S. LAWRENCE

GROUNDLESS FEAR is one of man's main enemies. But such fear cannot hurt us unless we fear it. If we are afraid of something today, et us read the 18th, 23d, and 27th psalms. By reading each slowly, verse by verse, stopping to let the Truth in each phrase sink into our minds, we shall receive a powerful treatment against fear.

Some persons fear death; others fear unemployment, poverty, illness, or failure. To be happy, to be victorious, we must conquer our fears, especially those groundless fears that warp our outlook on life.

"I love thee, O Jehovah, my strength." Repeat these words now. Apply them to yourself. Realize the meaning of them. Say them over and over today. *"I love thee, O Jehovah, my strength."* If you persist, your needless fears will disappear.

The Bible does not deliver us. It is the change God works within us when we dwell on these verses, think on them, realize their meaning, and appropriate their promises. It is not the Bible or the church that delivers us: it is God.

Turn your thoughts off the trouble or fear that is uppermost in your mind. Think no more of the thing or event you are afraid of; think about God. This positive thinking will be healing, helpful.

Note that the Psalmist opens one of his songs with an affirmative thought of trust in God. "I love thee, O Jehovah, my strength." He who loves God

and affirms his love for God rids himself of groundless fears. The Word tells him that "perfect love casteth out fear." He who fears is not made perfect in love, for when he is afraid he does not have sufficient faith in and love for God.

Recently I heard someone say that God does not promise believers happiness any place in the Bible. Well, we have only to turn to the Beatitudes in the 5th chapter of The Gospel According to Matthew. Here our Lord promises us the highest form of happiness, which is the heritage of those who are true followers of Jesus Christ.

As to such things as food, shelter, clothing, and all the other necessities of life, what did Jesus say?

"Be not . . . anxious for the morrow." "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." He promised His followers houses, lands, friends, and loved ones. Again and again, God promised the Israelites fertility of the soil, of the flock, of the herd, and all the good things of life if they would obey Him. These promises appear in Genesis, in Exodus, in Leviticus, and in many of The Psalms, as well as in the Gospels.

All good things will God give to those who love Him, we are told. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him?" Health of mind and body and all the other necessities of life are freely promised to those who love and obey God. Jesus was the Saviour of the world, whose sufferings and death made possible the great spiritual and material

blessings to which all persons are heirs. "These things have I spoken unto you," said Jesus, *"that* your joy may be made full." "Be of good cheer; I have overcome the world."

"Give us this day our daily bread," Jesus taught us to pray. And a correct explanation of His teachings includes provision for all the necessities of life. We do not pray for bread alone, but for money to buy all the other necessities of life. More than this may be included in the petition. We have no right to water down the great promises of God. Let us rejoice in the great provisions He has made for us.

Jesus came to bring life abundant to men, but all that this means may seem beyond our comprehension. "Eye hath not seen, nor ear heard . . . the things which God hath prepared for them that love him."

Do you recall what Paul preached at Athens? His words were, "In him we live, and move, and have our being." God is the literal life and strength of every living creature. "In him we live." He gives us "power to get wealth." He gives us power to succeed. He sustained Joseph, gave him wisdom, understanding, and guidance and made his works succeed. If this is true, what has anyone to fear?

The Psalmist says that God is his strength, his rock, his fortress, his deliverer, his buckler; therefore, he is going to trust Him. He calls God the horn of his salvation and his high tower. The horn is a symbol of power, and a high tower is a place of safety. It signifies that trust in God which fears and dangers cannot touch.

"Jehovah is . . . my deliverer." Appropriate this

truth to your present problem. There is literally nothing—no fear, no danger, no trial—from which God cannot deliver you if you put yourself trustingly in His care. Peter, starting to walk to Jesus on the water, became fearful and began to sink. Jesus drew near, clasped his hand, and raised Peter to a position of safety. If you keep your thoughts on God, rather than on what it is you are afraid of, you, too, can have a great deliverance.

The Bible stories are for our help, not merely for our speculative argument and study. If all of us keep our thoughts steadily on God and off the things that defeat or trouble us, in time we will have a great deliverance. "Jehovah is . . . my deliverer," said the Psalmist. Why do we read the Bible and then deny its promises? Why not practice its truths in our present lives, in all our relations and problems? The Bible has a relevance to all human situations.

The Psalmist had great trouble, and so do most of us, sooner or later. The sorrows of hell encompassed him, he tells us. The snares of death hindered him, but he cried unto God, and God went to his rescue. Jesus had great need while in Gethsemane. But He prayed, and God gave comfort and strength to meet His problems.

The Psalmist says that God was angry and shook the earth and that it trembled and that the very hills moved at His anger. What does all this mean to you today? It means that if you turn with all your heart to God in your fear or difficulty, if you set your heart wholly on God and refuse to give way to groundless fears He will hear you. He will strengthen you and deliver you from all these things.

"He sent from on high, he took me:
He drew me out of many waters."

God does not leave us alone in our fears. We must remember that our main enemies are not other persons or circumstances, but our own doubts, fears, and sins—our own twisted thinking and living. Paul sang songs and prayed when he was confined in a filthy jail. Neither adverse conditions nor the defeated reactions we make to them should defeat us. "Vanity of vanities, all is vanity," said the writer of Ecclesiastes, looking out upon the world. Paul, looking out upon the same world, said, "I can do all things in him that strengtheneth me." In reality, then, it is our reactions, and not circumstances, that control our lives. Paul had a shining, fearless, triumphant faith in Christ as he looked out upon the world. His was a victorious spirit. "It is no longer I that live, but Christ liveth in me," he said as he set his mind and life Godward, causing his petty fears to leave him.

"He brought me forth also into a large place;
He delivered me, because he delighted in me."

Because He loves us, He will deliver us from fear.

"According to the cleanness of my hands hath he recompensed me." This refers to right thinking, right conduct, and right living. Prayers not backed up by right thinking and right conduct are mockery. They are also powerless to deliver us from our fears or our problems.

"With the merciful thou wilt show thyself merciful;
With the perfect man thou wilt show thyself perfect;
With the pure thou wilt show thyself pure;

And with the perverse thou wilt show thyself forward."

We deceive and betray our better selves when we do not follow our prayers with right thinking and right conduct. We choose frustration, failure, unhappiness, and spiritual stagnation.

We literally reap what we sow. If we are merciful toward others, we reap mercy from the universe. If we are sincere and honest, the universe will be sincere and honest with us. Those who are pure in heart and purpose and loyal to God in every detail of their lives will be rewarded in this life, as well as in the hereafter, with peace, joy, happiness, and a harmony of their powers that nothing can greatly disturb. Certainly, the Beatitudes promise us this much.

On the other hand, the froward, the wicked, and the unscrupulous will bring suffering and disaster upon themselves and others.

It is altogether upon an individual basis. The person that sins shall suffer, not his children or his neighbors. The just individual will live by his faith and loyalty to God. We cannot save one another from our fears. Only God can do this.

Turn to Him often today and every day. Trust Him no matter what adverse outer conditions may exist.

"Trust in Jehovah, and do good;
Dwell in the land, and feed on *his* faithfulness."
"Jehovah is my strength and song;
And he is become my salvation."
"No good thing will he withhold from them that walk uprightly."

The Real

Clarence Edwin Flynn

I'll take the bud and the flower;
The hill crest, the sunrise, and glen.
I'll take the peace and the power
They give to the spirits of men.
I'll take the goodness untiring,
The thoughts that untangle and mend,
The words that are rich and inspiring,
The warmth in the heart of a friend.

I'll take the picture of beauty,
The lovely in writing and song,
The lift in the sense of high duty,
Unselfish, unfearing, and strong.
I'll take faith's trustful assuring
Of the heart's earnest prayers with its
seal.
I'll take the values enduring,
For they are things that are real.

Faith to Move Mountains

MARIA ANN AIGNER

HE IS A LITTLE MAN—about five feet, six inches tall—whose hair has been gray since he was twenty-five. His eyes never quite close, even when he is asleep, and his hands look like gnarled oak. He does not talk much, partly because he feels he does not have the right. Books were scarce in the little town in Austria in which he grew up, and he never went beyond the fourth grade in grammer school. One could almost count the words he has said in his lifetime, but through the years he, and one other person, have taught me about faith and will and what tremendous things can be done in life in partnership with God.

In 1916 he lay in a New York hospital room, his body cradled in straps extending to the ceiling, because the weight of even a sheet hurt his raw, burned flesh. While working one day with a gasoline torch inside a wooden tank, his line developed a kink. Looking down, he realized that he had been bathed in a spray of the gas. The next instant, a spark from the torch leaped to his clothing, and flames licked the upper portion of his body.

He clutched the iron rungs of the ladder fastened to the inside of the tank. Up and up he climbed. First, his clothing fell from his body, and then, his flesh. "I've got to make the top! Mamie needs me. Little Al has just started to walk," he cried. " 'Our Father who art in heaven, Hallowed be thy name' "

—in German he said the words he learned at his grandmother's knee many years ago.

Once outside the tank and still conscious, he shut off the gas line. Then he stumbled out of the cellar to where his friends were having lunch. "Al, what have you done?" they cried. One man grabbed a large can of oil and poured it over Al's head. The burned man began having chills, so they wrapped him in blankets and laid him in the warmest part of the room, while they waited for the horse-drawn ambulance.

Sedatives helped until he reached the hospital, as well as all through the painful process of bandaging and the weeks of treatment that followed. The outer skin on his arms, face, and eyelids was gone. His hair was singed. He lay practically motionless for months, but his brain churned feverishly. His job was to care for Mamie and little Al, but how would he handle it now?

There were always questions, but never a doubt that he could handle it. Not then, and not later, when a young nurse took the bandages from the eyelids just starting to grow new skin. Not even after the skin had healed and he learned how long it would take before he could swing his arms like other men, use them to do the things a man needs arms for—to work, to eat, to wash, to dress, and to create a good life for his loved ones.

No, not once did he lose his desire to live. Sometimes, those who stood near saw tears in his eyes as he thought of the future. But gradually an aura of peace and serenity surrounded his bed. Nurses, friends, and other patients in the same ward

marveled at his courage, and a few began to associate his courage with the frequent visits of his wife Mamie. She seemed to know when he needed her. Even with a sick child at home, she still walked the long blocks to the hospital daily—often a second time just before closing hours, so that the night which stretched ahead would not be too lonely for her husband.

Those in the beds close by could hear the couple whispering together before Mamie departed: "'Whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.'" Later, when the doctors and nurses made their rounds through the dimly lit rooms, they, too, stopped by the bed to hear his weak voice mumbling: "'He shall have whatsoever he saith. Be thou removed——Be thou removed——'"

As week followed week, those who watched the little tableau grew silent with awe at the strength flowing each day from the small woman to the ill man. Her will became a living thing; it aroused Al to do his part in the struggle to live.

By 1917 he was able to sit on the porch of an old rambling house in a little village on Long Island. He held his hands in a stiff, unnatural position, and his fingers would not bend because they were strapped to a board. They had been so long without exercise that the blood did not flow through them. Each week more wild flesh grew and had to be cut away with scissors. The hospital doctors thought it best to amputate, but Al's wife knew that he would need

those hands "to move their mountain" when the time came. So she prayed long and hard for the answer; and as God always does, He sent the answer—the village doctor, who had tested his faith with patient after patient over the years. He was against amputation. So Mamie and the doctor faced the opposition, and Al kept the strange fingers attached to his arms like two pieces of useless furniture.

Al eventually got a job sweeping floors, but he made hardly enough to buy food and to pay the rent on the apartment. So he and Mamie took in two young men as boarders. It was not easy for them. Al was tired in the evenings, and Mamie, with their boy to look after, found the extra cooking and washing a hard chore. But there was the future, so she cooked and washed and cleaned and in the evenings sang while the tired men listened and drew strength from her. Then, late at night she and Al talked and prayed and massaged his numb fingers with oil, neither doubting that one day they would become living, useful things again.

Al's next job was better. He could bend his wrists a little by now, and packing was not quite so monotonous. Also the pay of five cents more an hour made living a little easier. At least, it did until the night he went home and collapsed at his wife's feet.

"Complete exhaustion," the doctor said, and the "mountain" grew tall around them again.

Their prayers were a little desperate then. " 'Thy kingdom come. Thy will be done, as in heaven, so on earth.' " This, then, was His will? For how long? Mamie went to work, who would care for Al and the boy? If she did not, how would they eat? Al-

ready the doctor's fees and the rent were eating into the small sum they had saved from the compensation allotted Al for his injuries. This was money they had planned to use to educate their son.

Mamie often watched the stars and went down to the shore at night to stare at the dark water as it lapped on the beach, ever praying for an answer to their problems. And so it came to pass—one night He sent His answer. As she turned an unfamiliar corner, before her was a strange structure—a small frame house in a raw, unfinished state. Who had started this building? she wondered. Where did the lumber come from? Possibilities leaped through her mind. Al used to be handy around the house. Why couldn't they——Surely someone would want to buy a good house when they had it finished, because they would put so much of God and love into it——

She hurried home quickly to describe her vision. But Al was afraid; someplace along the line his measure of faith had been dimmed. Perhaps it was during the hours of inactivity on the porch, or during the collapse after he had been progressing so well. But faith often takes a lifetime to build. "Yes, of course, I once could make furniture! And when we needed a new porch I built one. But a house! *Himmel!* Suppose we lost the money? We have very little, Mother," he pleaded. "How would we live?"

"Nothing will happen," she whispered confidently. "We've prayed before, and God has answered. He will again. You will build the best little house in town. Wait and see."

And they did build the best little house—in fact, many little houses. Al grew brown and thin outdoors

s he helped to dig cellars, to lay foundations, and o put up siding. Little by little, though, his muscles esponded, and once more he was healthy.

He did not make much money at first—only bout five hundred dollars a house, just enough to keep going. They moved into one of the little houses, vhere a daughter Jean was born. Her golden nair and dimples and chubby little body brought unshine and hope into their home. Then, the family began a spurt of building the little houses. They put up four at a time. Sometimes they stood vacant for a while, and Al spent hours in the parlors of the ownspeople, telling them of the faith and love and care with which those houses had been built. He told hem how many nails had been driven hard and traight into each two-by-four, how the walls were plastered with three coats to keep out the cold, and now carefully he had watched the men work, so hat those who bought would have no cause to spend extra money for repairs. He mentioned the tar paper under the shingles on the roof, wood that had lain n the yards until it was well seasoned, and moldings eight inches high. Where else could they find homes uch as these?

Mamie took vases to the new houses and kept hem filled with wild flowers from the lot at the end of the block, the seeds of which had been blown here, she liked to think, under God's direction, and especially for her. The flowers were placed in the parlors, and tiny cups and saucers were arranged on the shelves above the breakfast nooks. So the ittle houses sold.

Next, Mamie and Al bought a block, but Al was

still hesitant. "God has been good, Mother," he said anxiously, "but a block! We've never done anything like it. Suppose——"

"A block, two blocks! What's the difference between two or four or ten?" she cried excitedly. "Will you limit God's power now after all we've been through? Our houses are good. People like them. They'll buy just as they did before." So the block of houses was completed.

There were five in Al and Mamie's family by this time. A second daughter was born in less than two years after the first. These were busy times, with the little houses mushrooming around them and the *kinder* to be reared and educated. No one else could train her children, Mamie said. And in the evenings after supper she sat at the dining-room table with the children while she chanted multiplication tables and poetry. She listened to young Al's violin practicing and to Jean's piano scales. After the children were asleep the lights often burned until 2 a.m., while ledgers were balanced and new plans made for the "next little houses—better than the ones before."

Strange things were taking place in 1929—unrest, inflation, depression. This man and woman toiled along in their own world, sure that good things always sold. But months went by, and still the houses were unsold. Mamie and Al looked at each other. What had gone wrong? Frantically they rushed to see their lawyer. No, there would not be any debts; there was enough money to cover every outstanding bill. They sighed with relief when they learned this. It meant that no one who had taken a mortgage on one of their houses would suffer.

But how would they live? "God has spoken di-
ectly to us in the past, Father," Mamie whispered
s before. "He will again. Be patient." So, in the
venings they gathered the children around them and
rayed: " 'Give us this day our daily bread. And for-
ive us——' " Within the month Al was "led" back
) the trade he learned in Europe as a boy. It was
ard work, making wooden barrels, work that few
ien in this country liked to do. So there was a place,
e discovered, for an older man even in the days
hen thousands stood in bread lines.

The job was out of town, and Al was anxious
bout his family. "We'll manage," his wife smiled.
) they toiled along in their thoughts and prayers
nd hopes, even though he might be in Lebanon,
ennsylvania, or Troy, New York, and she and their
hildren were in the little village on Long Island.
ne by one, the *kinder* grew up and started to work.
ittle Al was not able to become a doctor as they had
anned, but he worked successfully, married, and
ared three children. The girls, Jean and Marien-
ien, grew and studied, always remembering the
ings they had been taught—the little things with
ue value.

Jean married and built a good life. She had been
ven a different measure of vision. Cooking, baking,
anging diapers, and giving birthday parties—these
ere accomplishments for her just as the building of
tle houses had been for Mamie and Al.

Before long Al left his job and returned home.
e found a job in the Bronx, which was closer to his
me, and picked up the threads of family life. This
ar he and Mamie will be sixty-six. He is retired

now—retired, that is, from working, but not from living. There are seven grandchildren he wants to help teach faith and love and hard work.

Yes, it has been a good life they have lived, my mother and father. All of us truly have lived in our home. We have prayed and struggled and disagreed with one another when tempers were strained with worry and work. But through it all we have been a solid unit, sure of one another's affection and trust and belief in God and His power to move mountains.

VESSELS

R. H. Grenville

His lean brown fingers partners to the wheel,
The potter shapes the clay to his desire;
Squat jars to hold the glimmering gold of meal,
Tall shards for wine, and vases to inspire
Awe through artistry. So God makes men
In varied molds, though of the selfsame stuff;
Some to wield the ax, and some the pen;
Some finely wrought, and others plain and rough.

What is it that the soul was meant to hold?
Bright grains of wisdom and the oil of Truth;
The steadfast flame of love and the clear gold
Of faith and the warm, joyous wine of youth,
All of the riches of life's generous store,
All good—heaped up, pressed down, and running o'er!

Are You Listening?

MARY L. KUPFERLE

MY FRIEND KATHERINE recently remarked, "Years ago an incident occurred in my life that awakened me to the truth that God is ever ready to speak to me but that I must learn to listen!"

She referred to an incident that took place at her farm home a good many years ago when she and her husband were anxious about a local drought. One morning, as Katherine prepared to do the weekly washing, she suddenly stood still and said to herself: "With the cistern dry I'll have to use the hard well water, and there isn't too much of that left for watering the stock. How are we going to manage if this keeps up?" She closed her eyes in prayerful thought, "How wonderful it would be to have a lot of clear, soft spring water!"

The demands of the day interrupted her thinking, and there was no more time for contemplation of hopes and wishes. That night, however, the thought of a spring returned to claim Katherine's attention and continued even to the point of entering her dreams. As she slept she saw a bubbling, sparkling spring issuing gallons of fresh, cool water.

The next morning, however, Katherine laughed at herself and at the dream, telling her husband about it at the breakfast table and expecting him to scoff at the tale. Tom, however, looked at her quietly and then asked seriously, "Can you show me just

where the spring in your dream was located?"

Astonished, Katherine replied: "You don't mean you think there is something to this! It was just a dream, that's all."

Tom reached for his jacket, answering, "It can't do any harm to look, can it?" He grinned. "Come on, show me where you saw it."

The young husband and wife walked together to the spot at the corner of the house where, in her dream, Katherine had seen the spring. "See," she laughed, pointing, "this is where it was, but there is a bush here, not a spring."

Tom got down on his knees and looked around the bush. He lifted the branches and scanned the ground. "There is a hole here, Kay!" he yelled suddenly, his voice raising in hope and excitement. "I'm going to get the spade and dig around it to see what happens."

After vigorously digging for a few minutes Tom saw water fill the area where he had dug. And not long after that the spring bubbled up into evidence. From that time until this day, almost twenty-five years later, this spring has served adequately the needs of their farm!

Katherine concluded: "At that time I didn't know much about prayer or that the Spirit within speaks to us in various ways to help and to guide us. But since that time I have realized the meaning of the 'still small voice' and have been more obedient to its direction. It has not always come so dramatically as in this experience, but it has come just as surely when I listened!

If you are now thinking that this guidance may

come to others but not to you, consider for a moment whether you have heard such quiet suggestions as these: "You are leaving your house key on the mantel!" "Don't put that hot dish on the table!" "Hold your peace. Don't say anything right now." "Call your friend. She's in need of your encouragement." "Sit down for a few moments of quiet; let your outer activities wait." "Look under those papers for your pen."

Not so dramatic as the dream of the spring, not so phenomenal as the voice speaking to Moses from the burning bush, but the voice of Spirit guidance nonetheless. Simple little suggestions, gentle and quiet, so gentle and quiet that we either take them for granted or ignore them, counting them as unimportant. Yet, they are leadings of Spirit, issuances of the "still small voice," ever ready to give us direction in all the affairs of our lives, ever ready to lead us into the happiness, wholeness, and success that our hearts desire—if we will only listen!

For so long we have listened and watched outwardly that we have forgotten the true guidance that comes from within, which is of Spirit rather than of materiality and of man. Through our devotion of attention to outer appearances, conditions, circumstances, as related to us by our physical senses, our hearts have "waxed gross" and our "ears are dull of hearing" and our "eyes . . . closed" to the inner guidance of Spirit, which is our natural heritage, our divine birthright. For this reason, Jesus taught His followers by parables—in terms that they could grasp outwardly and then gradually assimilate inwardly as they developed in spiritual understanding. "There-

fore speak I to them in parables; because seeing they see not, and hearing they hear not, neither do they understand."

Spirit is impartial and ready and willing to speak to every child of God who will be still enough to listen and quiet enough to hear the wisdom of its guidance. As we take time to listen within, as we pay attention to the quiet leadings that come to us daily in the most routine tasks and events, we develop the inner hearing quality that quickly catches the messages of Spirit.

It requires no great knowledge. It requires no special talent or unusual ability, only a willingness, an attitude of receptivity and obedience, a simplicity of faith in God that turns from human reasoning. As we grow more diligent and earnest and sincere in our dependence on the Spirit within in all circumstances and events of our lives, the guidance of Spirit becomes more pronounced and more active in and through us.

One Truth a student told of his experience of such guidance as he arrived in a crowded eastern city and found no hotel room available. After having spoken with several hotel clerks and received the same advice—to go to the next town—the young man returned to his car and sat quietly, listening for inner wisdom. Within a few moments he received the prompting, "Start your car, drive on, and turn right just ahead."

Following this leading, the Truth student found a new and attractive hotel just around the corner. He parked the car and went into the lobby to inquire about accommodations.The desk clerk looked at him

in surprise, replying: "Just this moment someone checked out, and you may have his room. You truly are fortunate, considering the overcrowded conditions in town this week end."

Whatever guidance you desire at this time, whether it concerns a physical condition, a financial situation, or difficulty in personal relationships, this guidance is yours. Take a few moments' time right now to sit quietly and to say softly, but with assurance, *"Father, I am listening."* Realize that the next step will be under the guidance of Spirit and that it will lead you into the good you desire.

If, after you have prayed and listened, it seems that your guidance is not sufficiently definite or you find yourself still left with an almost frightening freedom of choice as to what action to take, realize that this, in itself, is your leading. It may be that you are to decide from the innermost desires of your heart what you truly want to do. This may be opportunity for the strengthening of your own convictions concerning some move you are to make. Regardless of this move, remember that when you make it in faith, through prayer, it cannot help but be toward your highest good, for God is with you in your decision, and you move within His tender love and care.

Because we are children of God, created in His image and likeness and spiritual in nature, we are meant consciously to develop the Godlike qualities that are our inherent birthright. In developing these divine qualities it means that we must use the faith we have at the moment, the courage we have at hand, the understanding we have gained. It means that we

are to put into use the faculties that are at our command, meant to be controlled, disciplined, and directed. In our growth and development into full expression of our Christ nature, it is necessary for us to exercise our spiritual qualities and faculties. We are not to expect God to do things for us that we, as sons of dominion and authority, must do for ourselves. Sometimes, therefore, we may feel as if the Father were saying to us: "My son, you are to make the decision for yourself. I will make plain your path and smooth your way, but the choice is up to you."

As you make your move, as you take step by step, after quiet watching and listening within, you cannot fail in any good thing you try to accomplish. Repeating to yourself, *"Father, I am listening."* will help you to keep your attention Godward, your devotion to Spirit more constant. It will develop your inner hearing, which tell you when to wait and when to go forward, where to stop and where to turn, when to be still and when to speak.

Along your way you will find, at times, that your guidance will come loudly; that is, there will be no doubt about the course you are to follow. Again, you will find that your guidance comes in simple, inconspicuous ways that only you yourself can hear and understand. Again, it may come in that deep silence which leaves you completely free to move according to your own choice. But come it will, without fail, when you have hearkened through sincere and faithful prayer and given yourself to the Father for the outworking of His perfect and joyous plan for you.

The Spirit within you knows what you are to do regardless of what anyone else says, regardless of

what any outer circumstance seems to dictate. There is only one to guide, only one to listen to—the Father within—and your answer and guidance will come. Do not predetermine how it will come, just let it come. Let it come through your complete giving up to the Father, through your thankfulness that your way is already made plain before you.

Listen deeply, dear one, listen within your heart rather than with your outer ears. Use your inner vision rather than your physical eyesight. Turn within right now and say, *"Father, I am listening."* Continue listening as you go about your outer tasks—as you drive your car, enter your office, look over a contract, do your marketing, or visit a friend. Repeat the words again and again: *"Father, I am listening. Father, I am listening."* Your habit of listening will develop; your faculty of hearing will, likewise, develop. And the "still small voice" will become a mighty knowing within your being that will guide you joyously and perfectly into all the good desires of your heart.

You will "hear" as the disciples heard, above and beyond the parables the Master related. You will hear as Jesus Himself heard the assurance and reassurance of the loving Father. You will hear this loving Father telling you that you are His beloved son in whom He is well pleased. You will hear Him telling you, "This is the way, walk ye in it." You will hear Him telling you: "I will heal thee. I will guide thee. I will counsel thee. I will protect thee and watch over thee."

With your inner ear opened, your heart set toward God lovingly and obediently, you will find

that in all your ways you are blessed, prospered, and uplifted. You will hear the Master's voice speaking directly to you, saying, "Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me."

Open your mind, your heart and hear the promises of the indwelling Christ, the Lord of your own being! Listen, and you will hear!

What of the Morning?

Harold A. Schulz

What of the morning that has called
Me from my rest to dawning bright?
In rare tranquillity I hear
The still, small voice, "Let there be light."

What of this new creation here
With heaven and earth before my eyes,
Pert greening things and animals
And soaring wings across the skies?

What of the fearless Spirit felt,
The light of faith that leads me on?
Why do I walk with hope and love
Toward new horizons in the dawn?

It is His inspiration sensed
Within the recess of my soul;
A call to do the Father's will
And work with Him to reach my goal.

To Awake! To Die! To Be Born!

EDITH APPLETON

RECENTLY I came across a book of old aphorisms. One of the sayings particularly attracted my attention. It goes like this, "Man may be born, ut in order to be born, he must first die, and in order o die, he must first awake." In another place it says, When a man awakens, he can die; when he dies he an be born." To awake! To die! To be born! This iggests three successive stages in man's growth and nfoldment. People have been told almost since the eation of the world that they are asleep and that ney must awaken. How many times did Jesus tell s to awake, to watch, to sleep not? Jesus' apostles ven slept when He was praying for the last time in ne Garden of Gethsemene. But there is another ind of sleep that man does not understand. It is the eep of the unawakened soul; that state of sleep nat man has fallen into, in which he has lost all onsciousness of his higher self, his true identity.

In Ephesians Paul says, "Awake, thou that sleep-it and arise from the dead, and Christ shall shine pon thee." The other day I was talking to some-ne along these lines, and she turned to me and said, Well, if it is not God's will, why do we suffer?" Iany have asked this question. We suffer because e have fallen asleep spiritually. We have forgotten ho and what we are and, having forgotten who and hat we are, we fail to claim our heritage of all od as children of God. Jesus was quoting from the

Psalms when He said, "Is it not written in your law, I said, Ye are gods?" A child of rich parents does not come into possession of his heritage until he comes of age. Man does not inherit the kingdom of God until he comes of age spiritually, until he awakens to the truth of his being. Jesus knew who He was and He claimed His sonship. God created man in His own image and after His likeness, and He placed His spirit within every man. This image, the Christ, is the embodiment of all that God is. All that God is, you are! Man was created in spiritual illumination. Jehovah God breathed into man, and he "became a living soul." Man is at one with God, having all the qualities of the Godhead and the power to express and manifest them. But man had free will, the power to choose. His wrong use of this power of choice caused him to wander away, separate himself in consciousness from his source. There was a desire to experiment; a desire for the gratification of the senses. He forgot his source and looked without. He formed concepts of two powers, good and evil, and so he was driven out of the Garden of Eden, out of spiritual consciousness. He fell into the Adam consciousness, that hypnotic sleep which suggests that people, conditions, the stars, the planets, all can effect him.

But awaken he must! Truth is paradoxical. Man has free will, but he is destined to demonstrate the Truth of Being, to bring forth the likeness of the image God placed within him. God created man for the sole purpose of revealing Himself. This is God's will, His purpose, His plan for man. Man cannot thwart the divine plan. He can postpone it, but he is

the one who suffers. There is an old saying, "Man is made for God, and when he finds and obeys the will of God, he has found himself."

At some time, in some way, God reveals Himself to every man, and in a way that he can understand. No one can say how the revelation will come, or when. In Truth, we often use the phrase, "in the fulness of time." The fulness of time is when man is ready, through preparation and purification, to receive the Spirit of truth. This readiness is a willingness on his part to give up the lesser in order to gain the greater. Sometimes this awakening comes through suffering of some kind. We may have tried everything, and there seems no place to turn. Then we turn to God and we find there is a presence, a power that is always available, always ready to respond to our faith. Sometimes this awakening comes gradually, in short flashes at first. As the flash passes, we feel we have touched something. We may not know what it is, but in that instant we know complete satisfaction. As we give our attention to the things of Spirit, these flashes become more frequent, until they burst into a steady flame of light which glows forevermore. Then the Christ light shines upon us and we know there is a power within that is greater than anything in the outer.

You who are reading these words are awakening or you would not be reaching out at this moment, seeking, knocking. First comes the awakening. Then follows a thirst, a craving for Truth, a thirst for God and a desire to know more about the Father and about your own divine self.

And so having awakened, man must die. Now

we are not talking about physical death. We are dealing with conditions of mind, states of consciousness. The death of the body is not part of God's plan for man. It is merely a change, an experience we go through in our present stage of unfoldment. It must eventually give way to resurrection.

When once we have awakened to a consciousness of our higher self, then we realize that our task is to prove our spiritual perfection. Only one person was true to what is in you and me. Jesus was the Christ in full expression and manifestation. And what He did, you and I are destined to do.

Paul said, "I die daily." He meant that we must die to the old man in order to put on the new man or be born anew. The old man must go with all his fears, doubts, false beliefs; his sense of limitation, apartness, separation from His Creator. The one great sin is a belief in limitation and it includes all sin. He must die to all attachments to the world and be willing to put first things first.

Jesus said, "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit." The seed in order to bear fruit must first of all lose itself. It must die as a seed, burst its shell, and so allow the little rootlets to reach forth and take from the earth the necessary elements for its growth. Then only do we see first the blade, then the ear, and finally the full grain. So man must cast off the shell of his narrow beliefs. He must put off the sense man, the natural man, and take on the spiritual man. This is not to be done at some future time, after what we call death, but here and now. He must use his present environment, the soil in

which he is planted at this moment, to develop his God nature. And how does he do this? Jesus told us. "If any man would come after me, let him deny himself, and take up his cross daily, and follow me." Our cross is any and every negative thing in life: fear, resentment, ill health, frustration. These are our tests, challenges to our understanding. Take each one up in the light of Truth. Know the nothingness of the false appearance of ill health. Know the allness of God as life: God life permeating, flooding every cell of your body, healing, restoring, renewing, rebuilding. This is dying to your old belief in sickness and weakness, and it is building a faith in God as omnipresent life, faith in the one power and one presence, God.

And so, having awakened and died to his old self, man can be born. All that we have been thinking about has merely led up to this. We are not speaking of a physical birth, but the birth of Spirit, the new birth, the second birth, or being born anew as Jesus called it when He was talking to Nicodemus. The new birth is really the second coming of Christ. Man experienced the first coming of Christ when Jehovah God breathed into him and he became a living soul. The second coming is his awareness of himself as a spiritual being. Then he is born anew, born of the Spirit, and from then on his one desire is to express his God given faculties and to bring forth the likeness of the image God placed within him. This is a grand and glorious moment. It means that we have taken the most important step that human beings can take. It is a complete surrender to Spirit, a willingness to let God's will be

done through us, a desire to put God first in every part of our lives. The new birth is the realization of our true spiritual heritage with all the fullness of power and glory that go with it. We find our standards changing, for we no longer place importance on things that pertain to the world. We are no longer in the Adam or world consciousness where custom, style, tradition take first place. We can now say with Jesus, "My kingdom is not of this world." We who are born anew will feel the quickening of Spirit, the ecstatic thrill that far transcends any experience of the senses. Then we know that nothing really matters except our attunement with God.

Charles Fillmore says somewhere, "Having once felt His presence, man is keenly conscious that only God can satisfy."

The full realization may not come all at once, but we now rest in the assurance that God is with us and all is well. We are no longer frightened, and nothing can hurt us because we know that external things are but passing shadows of no permanent importance. And so we awake to the awareness of our glorious Christ self. We let the old self die and are born anew.

John said, "And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more."

A new realization, a new state of consciousness, and so a new manifestation. All else is passed away. The sea is no more—all our doubts, fears, uncertainties are gone. We are born anew, and in the new birth there is peace of mind, joy, perfect security, for we have found God.

"Who Hindered You?"

CLARA S. McKEE

Ye were running well; who hindered you that ye should not obey the truth? This persuasion came *not of him that calleth you.*

PAUL WROTE these words to the Galatians when he learned they had failed to adhere to his teachings but had reverted to their old thoughts and habits.

Probably there are many of us who were thrilled over our introduction to Truth and in our enthusiasm felt that we were all through with the past and from then on life would be easy and happy.

However, habits of thought become deeply rooted in the subconscious mind, and usually it takes more than a sudden change of thought to overcome years of negative thinking. In this connection someone may ask,

"What about Saul? He did a direct turn-about. Why can't we?"

Saul was filled with a burning enthusiasm. To persecute the Christians was his whole aim in life because he believed with all his heart that they were wrong. When he came face to face with the Christ he immediately saw the Truth and transferred all his zeal to the new cause. His whole nature was transformed to the extent that even his name was changed to Paul.

How many of us have that kind of zeal and earnestness?

Lacking such enthusiasm, when problems arise we are inclined to be discouraged and fail to apply the new ideas of Truth we have learned, as did the Galatians to whom Paul wrote. Gradually some of us may have dropped back into the old ways of thinking like the seed in Jesus' parable that fell on thin soil. The plants withered because their roots did not go deep enough to find nourishment.

Before we can stand firmly against adverse conditions we have to use the faith we have acquired and overcome many small problems by drawing on the latent power within us, and let the roots of our faith grow deep. By so doing, faith is strengthened and negative habits of thought in the subconscious mind are gradually replaced by positive thoughts of Truth.

We can think up many excuses for a laxity in applying our knowledge of Truth but probably the most common is a lack of time.

"I've been terribly busy, I simply haven't had time even to think about it," we may say.

In this connection it is well to consider the second part of our Bible verse: "This persuasion *came* not of him that calleth you."

As we apply the teaching to our lives today, we know it is God who calls us to "obey the truth" and the "persuasion" to desert the Truth does not come from Him. He will always give us time, wisdom, strength, and courage to do the things He wants done through us. If we put first things first the rest will fall into line.

This idea is encompassed in the teaching of Jesus when He said,

"Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

Sometimes we are inclined to center our attention on the "things" to be added, and neglect to "seek . . . first." If we are really seeking to know and understand God and not merely wanting the things added, we shall desire to turn our thoughts toward Him. In our prayers we shall ask for help in overcoming habits that are not like Him and for understanding that shall enable us to express His nature.

No matter what we are doing there is time to contact God in our thoughts if we are sufficiently interested and want to do so. When we are anticipating the arrival of someone we love, our thoughts are very actively concerned with that one, even to the point of finding it difficult to keep our minds on what we are doing.

The ability to feel drawn to God in that manner comes through practicing "the *presence* of God": by thinking of Him, recognizing that our very life and all that we have is dependent on Him, thanking Him for His care and all His blessings, loving Him for it all, and feeling an eagerness to be able to grasp a fuller understanding of His nearness.

The Psalmist experienced this longing to know God when he said,

"As the hart panteth after the water brooks,
So panteth my soul after Thee, O God."

We know what it is to be thirsty, even though we probably have never suffered from thirst; but do we ever long to feel a nearness to God even to the extent that we have craved a drink of water? If we do want to learn how to know Him well enough to

long for Him, to that degree the promise is,

"And ye shall seek me, and find me, when ye shall search for me with all your heart."

Here we come face to face with the truth that we always have the choice as to what we shall do, although often we like to blame people or circumstances for our failures. No person or condition can keep our good away from us. No one can hinder us unless we permit ourselves to be hindered.

Possibly, the environment in which we find ourselves, and which seems to be a hindrance, may be an opportunity to overcome some trait of character or some ingrown fear that needs to be removed before we can progress. Too much seeking for faults within ourselves is not good because it may add to the negative appearance; but a frank facing of the situation may reveal a feeling of resentment, the memory of some mistake of the past, or some deep-rooted emotion that is holding us back.

Often our good lies in working through such conditions—in growing up from the darkness of subconscious fear to the glory of the light of Truth.

Have we ever thought perhaps we were wrong in our new concept of Truth because some well-meaning person advised against it? The reason given, being, that the proponents of the new idea do not further certain old beliefs. Being fearful of criticism, or that possibly we were being misled, we may have allowed ourselves to be hindered in our quest for Truth. Should we not quietly, and without argument, search our hearts diligently and pray that Truth may be revealed to us?

Lois Thayer, even as a child, was inclined toward

religion and joined a church at an early age, but after she was married and had several children, while still active in church attendance and work, she began to feel a need for something she was not finding; yet, not knowing just what was lacking.

There came a time when trouble seemed to loom large in her life, and she prayed earnestly to be shown the way through her difficulties. She realized she was not far from a nervous breakdown. A friend who had "weathered" a similar experience gave her some Unity literature. It surely was God's intention, for in it was an article titled, "A Little Talk about Nerves."

"God bless Unity!" Lois has said many times, for that article was a turning point in her life. She had been taking pills but after reading that article, never took another one. Also every word in every one of the magazines was read with the satisfaction of having a drink of cold water when thirsty. She had found her answer.

Anyone who has been that close to a nervous breakdown knows that when beginning to overcome there are days of feeling "on top," and days when frightening depression seems to engulf one and the climb has to be made again. But Lois happily testifies that each time she climbed up she was on higher ground, successive climbs became easier and eventually the difficulty was completely overcome. She feels confident that it was her determined search for spiritual help and understanding that brought Unity to her—it couldn't have been by chance.

When the desire for greater understanding comes we should always be open to help from any source.

All churches offer something because the aim of every church is to open a path for those who are seeking God. Our goal should be to find the answer to our questions in whatever source God opens to us and then be true to Principle as we understand it and always keep an open mind.

The way that reaches one may not reach another for we are in varying stages of spiritual progress. This thought has been likened to the various grades in school—not all are in the same grade, but all are advanced as they are ready. So God leads us step by step and places no hindrance on our path.

If the environment in which we find ourselves is not the right one for us, complaining and fighting it emotionally will never help us to be free from it, but a spirit of courage coupled with a positive faith that God has only good for us, will reveal the way to freedom. Our complete willingness to let God's will be done in us never fails to open the channel of His help.

As we continue to rise above the tendency to let our environment be a hindrance to our growth in Truth, we shall find that our concept of God is changing. It should change and keep changing for we cannot possibly conceive all of God with our limited consciousness. Each desire to improve our habits, each loving response that comes where before there would have been bitterness or hurt feelings, each time our faith is tested and we respond with trust, all these add to the stature of our lives and give us greater understanding of God and His immeasurable goodness.

Even though we fail many times in our efforts to

e like Him, the fact that we realize our need for piritual growth is in itself a sign of growth; for efore we were spiritually awakened we did not now there was any need for such progress.

Jesus said, "If ye know these things, blessed are e if ye do them."

We shall be blessed and we shall be a blessing, or the Truth cannot be hidden. We are not all usaders like Paul, nor need we be. Each has his wn part to contribute to the whole, and the little noughtful things of every day living, done in a pirit of service to God, have their place as surely as e earnest words of the most eminent minister.

It is not necessary nor is it always wise to talk bout what our knowledge of Truth has done for s. If it has changed us we do not need to speak of it. has been said,

What you *are* thunders so that I cannot hear what you say."

There is power in Truth. If we have it in our onsciousness in any measure, it will radiate from us. Vhen that occurs, our associates will begin to ask hat we have found that has changed us. That will ive us opportunity to pass our blessing on to them.

Our responsibility is to be steadfast and not al-ow outer conditions to hinder us in our spiritual rowth but to remember at all times that the most nportant thing we can do is to "obey the truth" and let us hold fast the confession of our hope that it aver not; for he is faithful that promised."

A gentle tongue is a tree of life.—PROVERBS

Tenseness

ELEANOR MARSHALL

ARE YOU ONE of those persons who are tense in their daily living, who move jerkily from task to task, from appointment to appointment, always fearful of being late, or inefficient, or inadequate? Do you perhaps hurry so as not to cause inconvenience to others or break your promise to do something at a certain time?

If so, you are forgetting Jesus' fundamental teachings, "I can of myself do nothing:" "the Father abiding in me doeth his works"; also His plea, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Rest! That is what you long for, is it not? Sometimes that is why you hurry so, to have time to rest. And yet, how many understand the meaning of that promise? Who can achieve the relaxation implied in that word from reading that sentence, however often? Still you feel it must be true, if Jesus' other teachings are true.

The key lies in the first quotation, "I can of myself do nothing." What a relief to turn over the responsibility for your "works"! And to whom do you turn it over? Answer this question in your own heart. Who is your Father, who, Jesus told us, dwells in us as He did in Him? He is life, is He not? He never wearies, because He constantly renews Himself with perfect, never faltering vitality. He is harmony, moving through all His creation at every mo-

ment, fulfilling His inevitable plan. He is love, expressing through each of His children His ever-expanding good. He is wisdom, flooding each mind with guidance.

How, then, can you be late, or inefficient, or unwise, if He is doing the works? You can rest, beloved of God, and the Father will take over your burdens. You can relax, and the unwearying life force will see to it that you have enough strength to do all necessary tasks. You can relax, and infinite harmony will dovetail all your activities with respect to time and distance, for He is Lord of time and space; He who controls the movement of the stars is surely powerful enough to fit your small affairs into His all-embracing plan. You can relax, for you are the beloved of all love. What would you not do for your own children? Would you not give to each his portion, pressed down and running over, without deprivation and without discrimination? Your Father is the All-powerful one, who can feed the multitude without visible supply; since He loves you with infinite love, He will fill you to the full with all your good, without depriving one of His other equally beloved children of one iota of good. You can relax, because all wisdom dwells in you. Not your straining, indecisive little mind makes the decisions, but Mind—all the intelligence there is, expressed and unexpressed; all the total knowledge of the ages; all the judgment and the weighing are within you.

"But why, then, can't I do everything infinitely well?" you ask. "Why am I not as strong as Atlas, graceful as a bird, the personification of perfect love, and wise with the wisdom of Solomon?" The answer

lies of course within your own consciousness. To quote again from our Way-Shewer, "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you." You must consciously visualize the presence of the Father within you. You must know in detail the ways in which you are one with Him. You must repeat over and over until it seeps down into your subconscious mind that you are the perfect instrument of God, inevitably expressing your part in His divine plan for all His universe. Only to the degree that you believe will you manifest this truth. So quietly, restfully, open your mind, and "The King of glory will come in," and you will be at peace, and more efficient than ever before.

Affirm: *I move with unhurried grace through the realm of my perfect good.*

Prayer is a bridge, a light, a song,
And life triumphantly designed.
A prayer is thought made sure and strong
On highways of the mind.

Through prayer we bring our dreams to flower,
Face valiantly the chastening rod;
Through prayer we learn the latent power
In living close to God.

—*Gene Moore*

Reflected Glory

WHEN VISITORS COME to our west-coast country we always try to take them for a sunset drive along our favorite highway. As we return in the dusk of the evening, they are enraptured at the beauty of the vast arc of soft light that illumines the distant horizon.

Invariably they ask, "What can that light be?"

"Reflected glory," we tell them. "The accumulated reflection of the city's lights."

"Even here we behold it. We apparently never escape it," the manager of a radio station, who was visiting with us, remarked. "If you could only see all the glory reflectors that I meet!" he exclaimed laughingly.

Indeed, every celebrity has his trail of satellites. Even those who are only slightly in the limelight of publicity have a group of followers who are proud to bask in the glory reflected from prominence of position. Not attaining fame for themselves, they take a certain pleasure in sunning themselves in the reflected glory of the great and the near great. It is a very human characteristic to enjoy airing the claim of relationship as a relative, or friend, of the prominent. Often even a slight acquaintanceship, or a mere glimpse, is related with pride.

We like to be associated with successful people—and with success. This tendency, if manifested in our associations, shows that success is a desire for ourselves. Desire is God speaking to our conscious-

ness, letting us know what we may become or may have. But, if we have that desire, let us be satisfied with nothing less than the real thing. Let us decline to bask even in imagination in the reflection of another's glory, but let us claim now the glory of God-given success, our own natural heritage.

It is not surprising that many become glory reflectors, because examples of illustrious characters are held constantly before the young. When the child catches the vision of underlying virtue that brought its user greatness, the lesson is well taught. But in telling children about the great, we must emphasize the virtue that made them great, and make this virtue attractive, otherwise the child more frequently than not picks some interesting trait of personality and unduly magnifies that characteristic in his mind. He begins to imitate this trait of the personality as he sees it; consequently, in very short time he becomes the laughingstock of his comrades. The wise teacher or parent brings home the point that the aping of personality wins nothing but ridicule for the imitator.

The example of another's achievement sometimes strikes a responsive chord in the heart, and the reader is persuaded to "Go, and do . . . likewise." In such instances biographies often prove truly valuable to the individual. Nevertheless, those who succeed are not the imitators but the ones who catch the vision of using their own spiritual gifts in an individual way.

Adulation by the world has been given for many curious reasons. Always, however, those who have remained in our minds as truly great are those who

won their reputation for greatness through the right use of their gifts from Spirit, gifts such as wisdom, courage, holiness, love of humanity, beauty, right, freedom, or Truth.

Let us keep in mind that there is only one kind of reflected glory that is worth while. That, of course, is the glory reflected from Spirit.

Metaphysical literature, lectures, and teachers have as an objective the emphasizing of the idea that the Spirit of God is within us and that each individual, as son of the Most High, is a radiating center of good. Leaders and literature serve only as external stimuli to make us conscious of the presence and power of God as abiding within ourselves. They are but reflections of the glory of God. Let us be thankful that others are revealing the Christ power and its use to us but, likewise, let us be very sure that we go directly and always to the Source and reflect the thoughts, substance, and acts of God.

As long as we keep our "eye . . . single" and look only to God, we shall never become worshipers of personality. But we shall see that all are equally important and that every one has within him the power of perfect success and worthy achievement.

Some students become lost at times in the worship of a spiritual leader. When they are subservient to any person they are only retarding their own spiritual unfoldment. "Thou shalt have no other gods before me" refers not only to material gods but to personal ones as well.

Jesus, our greatest example of one who lived Truth, met this embarrassing experience of worship of Himself as a great personality from the time of

His birth to His crucifixion. To avoid the attitude of hero worship on the part of those who took personal glory in giving Him credit as a person of superpower He cautioned, "Tell no man," when He performed miracles of healing and, to make it clearly understood that He personally was not the author of His healing power, He said, "I speak not from myself: but the Father abiding in me doeth his works."

"Shall we know it when you have attained perfect Christ mastery?" was asked of one beautiful Christ-consecrated teacher.

She smiled lovingly as she replied to her devoted student, "You may unfold into the Christ consciousness before I do." This is the attitude of the true teacher; he minimizes the personal and exalts Spirit. He realizes the divine sonship of every individual that he meets. He loves each son of God and sees only perfection in him and for him.

One writer uses this effective illustration: to reflect a rose into a mirror it is necessary to hold a rose in front of it. The mind may be likened to a mirror. We reflect from that mirror whatever we hold before it. If we hold before the mirror of the mind pain, disease, failure, lack, we shall see the reflection of these things in our life and affairs. If we hold the idea of God, or Spirit, before our mind mirror as health, ease, harmony, success, joy, abundance, we shall behold those realities revealed in our outer life. "According to our vision, so is the reflection."

It seems very easy, does it not? It is easy, too! For it is natural to reflect the realities of the kingdom. Also, every reflection of good is so joyful!

We have a parentage and relationship in which

e can take the highest joy. Beside it all earthly hon-
s fade into insignificance. This relationship has
een variously designated as "a child of God," "sons
f the Most High," "My beloved Son, in whom I am
ell pleased," "beloved children," and "the light of
he world."

Good that we see in ourselves or in others is the
eflected glory of God. Therefore, let us consciously
orm the habit of looking for it.

But when we see faults or mistakes we are but re-
ecting what is in the mind mirror of our own intel-
ct. Errors are never of God, for God does not make
istakes. In fact, "error" comes from the Latin
rare, meaning "to wander, or roam." "Error"
eans a wandering from principle, or Truth. So in
lating the faults of others we are but proclaiming
at we believe that there is a power other than good.

Sometimes we expect immediate perfect reflec-
ons of good, even though we have not cleaned the
irror. In order that the God qualities may be re-
ected in our life and affairs, it is necessary to have
e mirror (mind) cleared of all imperfections such
doubt, impatience, fear, belief in personality. Re-
oval of the imperfections placed there by our error
inking is accomplished through our faith in God's
resence and power.

A certain man who was seeking an understand-
g of Truth was neither earning a living nor sup-
orting his family, but was letting his wife take care
f herself and baby. Appalled by a sense of frustra-
on, the wife applied for a divorce. The relatives of
e wife were also trying to apply the saving power
f Truth to the situation that confronted the couple.

Various distressed members of the family consulted a spiritual leader who, they knew, thought clearly, definitely, and in perfect focus with Truth. "See both of them as doing the right thing according to God's judgment," she advised. "Vision perfect adjustment for them."

"But how can we? He isn't doing right," they replied. "Is it right for him not to be doing any work and to let his wife go out and earn a living when it entails the sacrifice of leaving her little baby?"

"Do you not see that you are limiting God's channel of supply for the mother and her baby, as well as for the husband, when you think that supply must come in only one way. You are picturing failure instead of success for the young husband?"

"But he is not successful," they objected. "She did the only thing that she could."

"He is successful. He is God's perfect child, therefore, he is success," the teacher stated with conviction. "He is faithful and is seeking the manifestation of Truth so earnestly that I know that we shall see the God success that he now is and the God worth that he now has beautifully reflected in his life and in his acts. If you want to see harmony reflected in this situation, you must place nothing but harmony before your mind mirror. God's beautiful harmony is here now. Erase all this negation of limitation, fear, weakness, and impatience from your mind mirror; then hold up in front of it love, harmony, and supply, and these God attributes will be reflected in the lives of all concerned. This is the law of Spirit. Clean the mirror with love and faith so that God's holy, purifying presence may shine into

it. When the mirror is clean, you will see His glory, since perfection, God's perfection, is now here!"

Because all were earnest in their desire to have harmony reflected in the lives and affairs of their loved ones, they followed the advice of the teacher. Now—praise God!—the little family is joyously reunited; the problem of supply has been bountifully and beautifully solved; and all the relatives have progressed in their understanding of Truth.

Each of us is as great potentially as anyone whose deeds and character we admire. Our spiritual unfoldment can be just as complete and beautiful as that of anyone else. It may be limited to the reflection that we hold of one person or group or, on the other hand, it may be as free and gloriously unrestricted as that of Jesus Himself. In fact, it was He who promised, "He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do." Let us hold up to the mind mirror the remembrance that all of us are sons of God, made in His image and likeness. As a child of God declare, *"I am victorious, undaunted, a bringer of good."*

Ever holding the perfect God attributes before our mind mirror, we can reflect into our lives and affairs only perfect law and order, divine success, deep and abiding joy, loving understanding, miracle-working Truth, the abundance of God's inexhaustible riches, the faith that removes mountains, perfect peace, vibrant health, and that complete freedom into which all of us can be gloriously released eternally through attaining the Christ consciousness.

Such is the glory of God, which it is our divine prerogative to reflect!—*Genevieve Courtney Maurer.*

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 10, March 4, 1956

UNITY SUBJECT—*The Authority of Christ.*

INTERNATIONAL SUBJECT—*Christ Confronts the Modern World.*—Luke 19:37-48.

37. And as he was now drawing nigh, *even* at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen;

38. Saying, Blessed *is* the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.

39. And some of the Pharisees from the multitude said unto him, Teacher, rebuke thy disciples.

40. And he answered and said, I tell you that, if these shall hold their peace, the stones will cry out.

41. And when he drew nigh, he saw the city and wept over it,

42. Saying, If thou hadst known in this day, even thou, the things which belong unto peace! But now they are hid from thine eyes.

43. For the days shall come unto thee, when thine enemies shall cast up a bank about thee, and compass thee round, and keep thee in on every side,

44. And shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one stone

upon another; because thou knewest not the time of thy visitation.

45. And he entered into the temple, and began to cast out them that sold,

46. Saying unto them, It is written, And my house shall be a house of prayer: but ye have made it a den of robbers.

47. And he was teaching daily in the temple. But the chief priests and the scribes and the principal men of the people sought to destroy him:

48. And they could not find what they might do; for the people all hung upon him, listening.

GOLDEN TEXT—*If thou hadst known in this day, even thou, the things which belong unto peace!* —Luke 19:42.

SILENT PRAYER—*Through the power of the Christ Spirit I and my Father are one.*

The text for today is of special interest at the present time. Jerusalem, the foundation of peace, is the goal and the desire of all true men. How to reach the stage where a foundation can be laid that will insure lasting peace is therefore worthy of our careful thought. Unless a sure foundation is laid the next peace that is made by the nations will be temporary, as so many other agreements looking toward peace have proved to be.

When in consciousness we reach the point where we as individuals are ready to lay the foundation of peace within ourselves, we are approaching Jerusalem. The I AM has power to make this inner peace only when the conditions are right for it. We must first realize the "things which make for peace."

What are these things? The first is an under-

standing of ourselves as divine in our origin and nature, endowed with power to demonstrate our real self. The second is good will for all men, based on the truth that all are brothers; and lastly, faith in a supreme power that is available to us in our efforts to develop and express peace. These things are hidden from the eyes of sense.

The fate of the sense-conscious man is fixed in advance, and this fact is clear to the Christ Spirit. Jesus saw it at a glance, and His vision was fulfilled.

He who has no conception of the Christ consciousness but who lives entirely on the surface of things is an example of those of whom Jesus spoke as knowing not the time of their visitation. Those who recognize the Christ Spirit as the central truth of life and who learn to trust it and rely on it in meeting their daily hazards are protected from the calamities that overtake the sense man. In the same way in which "now is the day of salvation," today is also the time of one's visitation if one is alert and awake to perceive the omnipresence of Spirit. Salvation depends on this awareness and on the habitual thought of God.

When the Christ Spirit enters into a man it purifies all his thoughts and through them cleanses his body of all that hinders the manifestation of his true nature. The body that is a prey to selfish or sensual thought habits is a "den of robbers" that destroy its consciousness of divine substance. Against the Christ's regenerative work in the body of man his own formal religious thoughts wage a constant if hidden struggle. Conventional religious thoughts take no account of the well-being of the body and

discount the influence of the mind over it and consider it as something divorced from all share in spiritual things. Jesus however taught that the Christ Spirit has authority over the body and that through obedience to this high power the body is able to manifest perfection.

He who exercises authority reveals in himself whether it is innate or delegated. The born leader of men is his own authority, drawing on his inner source of power and swaying others by reason of his consciousness of this source. Men of less influence cite their authority, relying on someone less fallible than themselves, whose words they quote, and resting it on his reputation, his learning, or his wisdom born of experience.

As a leader of men Jesus did not need to justify Himself when His authority was questioned. His understanding of Truth was His authority, but those who lacked understanding did not recognize Truth when they saw it manifested. Jesus had already cited His authority in terms that should have satisfied the tradition-loving religionists when He said, "It is written, And my house shall be a house of prayer: but ye have made it a den of robbers." The rulers chose to ignore this citation, and put the question "By what authority doest thou these things?"

To show them that He understood their motive Jesus put to the rulers in turn a question that they could not answer without incriminating or endangering themselves, just as they had planned to have Him do. Caught in their own trap, they extricated themselves as best they could by pleading inability. Jesus then followed their example and refused to answer

their question.

This happening in the life of Jesus illustrates His teaching "Be ye therefore wise as serpents, and harmless as doves." Spiritual understanding does not unfit a man for dealing with those in sense consciousness who are unscrupulous or crafty. It sharpens his wits and gives him insight into their motives. Intelligence takes on a keener edge when it is underlaid by spiritual understanding. It was a modern teacher, not Jesus, who said, "It is better to trust men and be deceived by them, than to distrust them." Jesus saw through them instead, recognizing trustworthiness at the same time that He saw the absence of this trait in the chief priests, the scribes, and the elders who were seeking an occasion to accuse Him. The Christ Spirit is more than a match for error.

QUESTIONS

1. What are the "things which make for peace"?
2. What is the time of one's visitation?
3. How at the present time can we apply the saying "My house shall be a house of prayer: but ye have made it a den of robbers"?
4. Who has authority over the body?
5. Does the spiritual understanding unfit one for dealing with those in sense consciousness?

Lesson 11, March 11, 1956

UNITY SUBJECT—*Building for the Future.*

INTERNATIONAL SUBJECT—*Jesus Interprets History.*
—Luke 21:29-36.

29. And he spake to them a parable: Behold the fig tree, and all the trees:

30. When they now shoot forth, ye see it and know of your own selves that the summer is now nigh.

31. Even so ye also, when ye see these things coming to pass, know ye that the kingdom of God is nigh.

32. Verily I say unto you, this generation shall not pass away, till all things be accomplished.

33. Heaven and earth shall pass away: but my words shall not pass away.

34. But take heed to yourselves, lest haply your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come on you suddenly as a snare:

35. For *so* shall it come upon all them that dwell on the face of all the earth.

36. But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man.

GOLDEN TEXT—*Heaven and earth shall pass away: but my words shall not pass away.*—Luke 21:33.

SILENT PRAYER—*I seek divine wisdom that I may know peace, purity, gentleness, reasonableness, mercy, and goodness.*

The Christ Spirit, when man trusts it to guide and enlighten him, gives him understanding of life. Jesus, the perfect example of faith and trust in universal Spirit, met every situation that confronted Him by casting His cares upon Spirit. Many persons questioned him, some with sincere desire to learn the truth, others to confuse and entrap Him in order to give His enemies advantage over Him. No one gained advantage of Him. He was equal both to their questions and to their hidden craftiness. Any one may live intelligently and meet his problems with adequate solutions by looking to the source of all

wisdom within him for light. "They that seek Jehovah understand all things."

Understanding is the greatest of man's intrinsic gifts. Its value is past measuring, for it interprets life to man in terms of spiritual values and enables him to exercise his other gifts in divine order and harmony. The man of understanding sees the motive that underlies the act and assesses the worth of the thought in which both motive and act had their origin. Understanding enables us to see the infinite nature of substance, to know that true riches are inexhaustible, and may be ours through the outworking of divine law.

Understanding is the light of the mental world. The follower of the Christ knows the basis on which life rests, and his outlook is one of reasonableness and order. Understanding in a man is self-evident. It cannot be hidden. To conceal it would be to frustrate life itself, whose function is to raise to a higher level of expression all who are immersed in its stream. Those who would rise higher must move toward the source, toward eternal life, the infinite. Every individual advance in understanding sets up a beacon to light the way for the race to follow.

To the one who is preoccupied with the pleasures of sense (surfeiting and drunkenness) as well as to the one weighed down by the cares of this life and wanting in faith to place them "lovingly in the hands of the Father," the reaction of divine law is a "snare," not a new birth into spiritual consciousness. Sense consciousness brings upon "all them that dwell on the face of all the earth" condemnation and suffering. To those who go deeper than the

surface of life, who watch themselves in season and out of season that they may obey the divine law, the promise comes that they shall attain the light of the Christ understanding and mastery of life.

We are not left in ignorance of the method by which we are to escape the disabling effects of care, drunkenness, and surfeiting. "Take heed to yourselves," Jesus warned His disciples. "Watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man." Our work is planned for us, and our part is to perform it faithfully. We are to watch over our life, our habits, our thoughts, working our way back to the root cause of all conduct.

Of the three adverse conditions mentioned in our lesson today, the first two, surfeiting and drunkenness, have always been considered sins for which man is answerable. The third, the cares of this life, has been considered more in the nature of a visitation upon man than a sin in him. The race opinion is that one must meet what life brings. Jesus however counted the cares of this life in the same class of sins as surfeiting and drunkenness. Care unfits a man for living victoriously, just as drunkenness or surfeiting does.

Instead of shouldering cares as a duty, we are to cast them on the Lord, where they belong and where they are taken care of. To harass the mind with futile attempts to dispel them is as disabling to man as eating or drinking too much. All three of these habits dull the wits, disqualify one for putting forth his best effort, and rob him of self-dominion.

QUESTIONS

1. Can one be intemperate in other than food and drink?
2. How does man gain understanding and mastery of life?
3. In the Christ understanding what is the measure of a gift?
4. What is the outlook of the followers of Christ?

Lesson 12, March 18, 1956

UNITY SUBJECT—*The Appropriation of Spiritual Substance.*

INTERNATIONAL SUBJECT—*The Meaning of the Lord's Supper.*—Luke 22:7-23.

7. And the day of unleavened bread came on which the passover must be sacrificed.

8. And he sent Peter and John, saying, Go and make ready for us the passover, that we may eat.

9. And they said unto him, Where wilt thou that we make ready?

10. And he said unto them, Behold, when ye are entered into the city, there shall meet you a man bearing a pitcher of water; follow him into the house whereinto he goeth.

11. And ye shall say unto the master of the house, The Teacher saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples?

12. And he will show you a large upper room furnished: there make ready.

13. And they went, and found as he had said unto them: and they made ready the passover.

14. And when the hour was come, he sat down, and the apostles with him.

15. And he said unto them, With desire I have desired to eat this passover with you before I suffer:

16. For I say unto you, I shall not eat it, until it be

fulfilled in the kingdom of God.

17. And he received a cup, and when he had given thanks, he said, Take this, and divide it among yourselves:

18. For I say unto you, I shall not drink from henceforth of the fruit of the vine, until the kingdom of God shall come.

19. And he took bread, and when he had given thanks, he brake it, and gave to them, saying, This is my body which is given for you: this do in remembrance of me.

20. And the cup in like manner after supper, saying, This cup is the new covenant in my blood, *even* that which is poured out for you.

21. But behold, the hand of him that betrayeth me is with me on the table.

22. For the Son of man indeed goeth, as it hath been determined: but woe unto that man through whom he is betrayed!

23. And they began to question among themselves, which of them it was that should do this thing.

GOLDEN TEXT—*For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come.*—I Cor. 11:26.

SILENT PRAYER—*To do the will of God and accomplish His work satisfies my mind and soul as food satisfies and sustains my body.*

The hour comes to everyone when he gives up the limited view of life as a personal possession and reaches out to embrace the conception of universal life. At this parting of the ways something in us dies to the old. It is crucified or crossed out to make way for the new and greater consciousness in the mind. We give up the lesser self in order to merge our identity with the greater, universal self.

The faculties of man are represented by the twelve apostles. These were all present at the begin-

ning of the Last Supper, but Judas Iscariot took leave of the company sometime before the meal was finished. The greed and acquisitiveness that he represents have no place in the appropriation of spiritual substance, and the Lord's Supper is such an appropriation. The universal does not appropriate; it gives instead.

Bread is a symbol of universal substance. The hunger of man's soul is for the substance of Truth, and the desire of the Christ is to imbue the faculties with Truth so that they may aid in the freeing of the spiritual man from the dominion of sense. The Passover feast represents this freeing in process of consummation. "With desire I have desired to eat this passover with you before I suffer."

A symbol or representation of spiritual Truth is like the pattern of a garment that is to be made. When the symbol is available and is studied until its intricacies become clear, the worker can cut and make the garment. So with a symbol. When the student fixes it in his mind and looks about him for an opportunity to test his new-found knowledge, he need not look far.

The Passover is a symbol of passing over from sense to Spirit. The actual passing was done in the Crucifixion. "I shall not eat it, until it be fulfilled in the kingdom of God." Jesus saw the perfecting process as already completed and spoke of symbol and fact as one. Faith that has this all-embracing range brings true substance into manifestation.

The vine here represents eternal life, and the fruit of the vine is universal consciousness. They are so closely connected that man cannot have one with-

out having the other also. "I shall not drink from henceforth of the fruit of the vine, until the kingdom of God shall come."

The bread that is broken signifies substance that is made easily available to man. The Christ body is given to all who believe, and all may appropriate it who are willing to carry the symbology to its conclusion and cross out personality.

"The hand of him that betrayeth me is with me on the table." The faculty of appropriation, so undisciplined that it destroys the body instead of upbuilding and sustaining it, remains where the other faculties rightly belong. It is still true of the race mind, as it was two thousand years ago, that the hand that betrays man is with him on the table. This is true not only in a personal sense, as when a man fails to control his appetite and the divine in him is betrayed by the physical. It is true also of the council table when a man does not keep faith with another but betrays the trust that he has led others to put in his word. Wherever a man is less than true to his highest conception of life, there Christ is betrayed.

Under the divine law Jesus Christ pronounced woe to the betrayer. He had little to say of the one betrayed except that his course was predetermined. The betrayer has still to learn through experience what it means to be betrayed by one on whom he has lavished thought, patient instruction in understanding, love, and good will. That knowledge, when it comes to him, will be the more poignant in proportion to the time he must spend in attaining it, and the weight of adverse conduct that precedes it.

From the betrayer, the lowest in the scale of the sense man, to the greatest in the spiritual realm is an immeasurable distance. An earthly king has authority over his subjects. Spiritual kingship is of an entirely different nature. A king in this higher realm exercises authority over himself. A temporal king has pride of position and power. A spiritual king has humility in such measure that he willingly defers to others as the child defers unquestioningly to the grownup. He who is first in the kingdom of Spirit holds that position by reason of his ability and willingness to serve. The greatest men are the greatest servants of humanity.

The spiritual kingdom is appointed for those who learn to rule their own spirit and who become worthy through this high endeavor to enter into their inheritance.

QUESTIONS

1. Judas Iscariot represents acquisitiveness. Why then was he out of place at the Lord's Supper?
2. What does the Passover represent?
3. What is the metaphysical meaning of the vine and the fruit of the vine, as used in this lesson?
4. What does the broken bread signify, and who may partake of the Christ body or life substance?
5. In what ways does man betray the Christ?
6. Who is greatest in the kingdom of mind and soul?

Lesson 13, March 25, 1956

UNITY SUBJECT—*The Surrender of Personality.*

INTERNATIONAL SUBJECT—*The Meaning of Christ's Suffering.*—Luke 23:4-18, 39-43.

4. And Pilate said unto the chief priests and the multi-

tudes, I find no fault in this man.

5. But they were the more urgent, saying, He stirreth up the people, teaching throughout all Judæa, and beginning from Galilee even unto this place.

6. But when Pilate heard it, he asked whether the man were a Galilæan.

7. And when he knew that he was of Herod's jurisdiction, he sent him unto Herod, who himself also was at Jerusalem in these days.

8. Now when Herod saw Jesus, he was exceeding glad: for he was of a long time desirous to see him, because he had heard concerning him; and he hoped to see some miracle done by him.

9. And he questioned him in many words; but he answered him nothing.

10. And the chief priests and the scribes stood, vehemently accusing him.

11. And Herod with his soldiers set him at nought, and mocked him, and arraying him in gorgeous apparel sent him back to Pilate.

12. And Herod and Pilate became friends with each other that very day: for before they were at enmity between themselves.

13. And Pilate called together the chief priests and the rulers and the people,

14. And said unto them, Ye brought unto me this man, as one that perverteth the people: and behold, I, having examined him before you, found no fault in this man touching those things whereof ye accuse him:

15. No, nor yet Herod: for he sent him back unto us; and behold, nothing worthy of death hath been done by him.

16. I will therefore chastise him, and release him.

18. But they cried out all together, saying, Away with this man, and release unto us Barabbas:—

39. And one of the malefactors that were hanged railed on him, saying, Art not thou the Christ? save thyself and us.

40. But the other answered, and rebuking him said,

Dost thou not even fear God, seeing thou art in the same condemnation?

41. And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

42. And he said, Jesus, remember me when thou comest in thy kingdom.

43. And he said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise.

GOLDEN TEXT—*He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.*—Isa. 53:5.

SILENT PRAYER—*I am loyal to my convictions of Truth and to my faith in God.*

The thought that the divine Being consented that the only perfect man should suffer for the sins of the imperfect and, in dying for them, redeem all who have sinned is repugnant to the sense of justice of the average person. Therefore he seeks a more reasonable explanation of the Crucifixion. He need not seek further than the truth of the universal life.

In sense consciousness everyone feels that he is a law unto himself and a distinct and separate individual. Yet even in this consciousness there is acceptance of the race life as a fact. What is true of the race is acknowledged to be true of each member. To step outside this boundary in thought or act is to become something less than human and to put oneself under the ban of the law. Thus the idea of universal life is accepted in a limited way by the race mind.

True understanding of universal life sees in it the idea back of the brotherhood of man and the

Fatherhood of God. It underlies the ideal of unity oward which those who try to follow the Christ nd express it are tending. Since life is one, the one good that is God, whoever enters into it enters into ll that is shared in common by all other men and vomen.

The crucifixion of Jesus represents the giving up f personality and the triumph of that in man which s eternal and changeless, namely his spiritual nature. o complete was Jesus' loyalty to Truth and His aith in God that even in death He converted the oman centurion who was watching Him and who nmediately "glorified God" because of what he had een. Shortly before that He converted the penitent hief on the cross. He who at such a time and under ich circumstances converts others to the way of ernal life has already surrendered personality and ntered into spiritual consciousness.

The first recorded words of Jesus from the cross ere a prayer for His executioners: "Father, forgive hem; for they know not what they do." Under man-ade law ignorance excuses no one, but under the w of the Spirit of life a man is judged by his owed intention and in accordance with the meas-e of his understanding. Divine love sees extenuat-g circumstances and refuses to allow personality to ut out forgiveness.

The two malefactors crucified one on each side Jesus represent the past and the future. Both are ieves of man's thought and attention, the former bbing him of peace of mind because of regret and lf-condemnation, the latter sapping his confidence d faith with forebodings, anxiety, and other forms

of care that are foreign to the consciousness of a son of God.

Each of us sustains a dual relation to life. We are first individuals directly related to God through the indwelling Spirit, and we are also members of the race related to other men and the life of our time through the social consciousness. As individuals we die only through failure to keep the law that insures physical health or the law of our moral nature by which health of soul and character are developed.

In the grip of the race consciousness man expects spiritual understanding to manifest itself in selfish ways: the Son of God to think of Himself and save Himself first. According to the race thought self preservation is man's first duty. Where the highest ideal is to serve the self, the claim of spiritual power and understanding is a mockery, and man's life expression is on so low a plane that it can be redeemed only by his fear of the future.

When personality is completely wiped out the soul enters into glory. Man intrusts his spirit only to the universal life consciousness, recognizing in Spirit the one power and the one presence.

QUESTIONS

1. How can the Crucifixion be explained in terms of the universal life?
2. What proofs of spiritual consciousness did Jesus exhibit on the cross?
3. Must we forgive even when in dire extremity? Give the reason for your answer.
4. As Jesus hung on the cross, His first recorded words were the perfect expression of divine love in the face of persecution and despiteful use. What were they?

Silent UNITY

Through Christ within, all things are revealed to me in their perfection.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given into you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, Lee's Summit, Mo. Cable address: Unity, Lee's Summit, Mo.

Give your full name and address

Prayers ANSWERED.....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

I WANT TO THANK you again for the wonderful way in which your prayers healed my little granddaughter last summer. She had what the doctors called a rare blood virus, and we were almost terrified by the thought of lukemia, which was actually the diagnosis of one doctor.

I am so thankful for Unity's teachings and the Unity literature. It helps me at every turn and gives me such understanding, satisfying belief, and trust in God.

May God richly bless each of you in this wonderful work you are doing for humanity is my prayer. I love you!—*Mrs. R.L.S., Alabama.*

Filled with Plenty

IT HAS BEEN almost a year since I asked your help in finding the right place for my husband to supplement his earnings. Many of his clients were gone, and his business had dropped off until we were not making a living.

Just a month ago he was sought out by a large law firm who desperately needed help in closing estates, and so forth. That was the work in which he excelled. Now he is happy to be working full time and making an adequate income.

I'll admit there were times when we were almost in despair, but we'd haul ourselves back and affirm, *"God is in charge of our lives and our affairs."* We knew you were praying with us and that the way would be made known.

We know you would like to know how our prayers were answered. How grateful we are.—*E.F.T., Michigan.*

He Shall Have Abundance

GOD HAS NOT neglected us. Since our first deposit in the prosperity bank this past summer my husband has received three raises and a temporary foremanship, which we considered a miracle due to the fact that another raise in pay wasn't even due him for at least a year, if then. And a foreman's job seemed just an impossibility!

Before we received our bank it was necessary for me to work also in order that we could make both ends meet, and even then we got behind in our bills. Since we began using the bank, however, I have quit my job and we recently purchased a new car.

When we sent for the prosperity bank I sincerely believed we would receive help, but I still can hardly believe what has happened to our financial affairs since then. We are still thanking God and Unity for showing us the way to financial peace of mind. I am

enclosing an order for another prosperity bank. —*Mrs. R.S., Washington.*

Father, I Thank Thee

I ONLY WISH I could express more clearly how much you have done for me. When I first started writing to Unity several years ago, in fact, even a year ago, my letters were all asking your help in prayer. My problems were so serious, seeming to need immediate attention, and I just could not work them out alone. Now I can freely write a much happier letter.

This does not mean that my problems are all solved and that I am free from all cares, but it does mean that you have taught me to relax, "pray easy," and to prove my faith in God. On three different occasions I started a letter to you asking for prayers for help. Each time the problem was taken care of before I could get the letter mailed.

Somehow I feel better sharing the good with you as well as the cares. May God bless you!—*Mrs. L.W., Michigan.*

Give unto the Lord

INCLOSED is a check which is my tithe for June. I have derived so much from tithing. The other 9/10's of my income doesn't buy as much as that 1/10. I wish that all people would realize the benefits and pleasure they would get from the practice. And to have such a wonderful place to send the tenth is an added blessing. Thank you and bless you always for being just as you are.—*T.C., Michigan.*

The following leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

irmingham—Katheryn Jarvis, 2803 Highland ave

ARIZONA

lobe—Sarah Lightle, 117 E Oak
hoenix—Harold Irving, 1614 N 7
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ot Springs—Mildred Brown, Waukesha hotel
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rcadia—Irene Malloy, 6 N 1st
uburn—John Hinkle, Congregational church
erkeley—Susanna Scott, 2500 Durant
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cuse—Russell Kemp, 110 Onondaga A
—Marian Hoagland, 1913 5th ave
e Plains—Eleanor Drew, 254 Martine

NORTH CAROLINA

ville—Velma Hoffman, 430 McDowell

OHIO

n—Wm Fischer, 1075 W Market
on—Fred Beale, 203 6th N W
nnati—Erna E Wissmann, 2853
dison rd; Millie Leslie, 18 W 9
eland—Earl & Martha Anthony, Ho-
Cleveland; Cleo Lee, Masonic tem-
, 3615 Euclid
mbus—Joe Jones, 50 West 5th ave
on—Ethel Crouch, 1008 Grand ave
lton—Mary Harding, 117 Ross
field—Charlotte Dunn, 29½ N Wal-
t
on—Ethel Wallace, YMCA
gfield—Ross Goodman, 2215 E High
o—Wallace Tooke, 2740 Upton

Warren—Gladys Clarke, 156 High NE
Youngstown—Unity, Home Sav & Loan bldg

OKLAHOMA

Bartlesville—Ruth Jacques, 825 Cherokee
Muskogee—Ruth Jacques, 921 W Broadway
Oklahoma City—Alice & Schuyler Cronley, 318 Midwest bldg
Okmulgee—Ruth Jacques, 806 N Grand c/o R W Viersen
Tulsa—Grace Kehrer, 25 E 19; Dan Saunders, Alvin hotel

OREGON

Eugene—Hugh White, 1215 Oak
Portland—Marian Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—Adelaide Cotter, 1835 Chestnut
Pittsburgh—Andrew Carlson, 809 Arch

PUERTO RICO

San Juan—Santurce—Rafaela Melendez, 306 Condado ave, stop 17

TENNESSEE

Chattanooga—Whipple Bishop, 517 McCallie
Knoxville—Whipple Bishop, YWCA 420 W Clinch
Memphis—Hassall Self, 1911 Madison; Montee Falls, YMCA bldg
Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, 2120 Tyler
Corpus Christi—Ross Peeler, 330 S Tancahua
Dallas—Ruth Gillespie, Cora Crandall, 5638 McCommas
El Paso—Mabel Peck, 1300 E Rio Grande
Fort Worth—Ruth Johnson, 901 Page
Houston—Dale Newsum, 5002 Caroline; Corine Smith, 3902 Leffingwell
Lubbock—Irene Duncan, 1509 B Ave M
San Antonio—Mary Myles Maverick bldg

WASHINGTON

Bremerton—Marion Brown, 925 Park
Olympia—Warren Meyer, YWCA
Pasco—Beulah Scott, 1125 W Nixon
Redmond—Ella Peterson, Cedar & Kirkland (library bldg)
Richland—Beulah Scott, Dessert Inn
Seattle—Ross Breakwell, 4030 Arcade bldg; Ella Peterson, 12746 33d NE
Spokane—Phil Stovin, 1124 W 6 ave
Tacoma—Warren Meyer, 1012½ A st
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Huntington—Clarion Lindas, Lewis Arcade

WISCONSIN

Beloit—Bernice Biggers, YWCA bldg
Madison—Marguerite McAdams, 208 W Gorham
Mercer—Ella Beierle, Rice lake
Milwaukee—Mae Lundahl, 1820 E North; Emma Terrien, 634 W Wisconsin

Sheboygan—LuVerna Bauer, 1603 S 9

CANADA

Hamilton—Unity, 21 Walnut N
London—Herbert Nicklin, 70 Dundas
Montreal—May Duncan, 2132 Tupper
Ottawa—May Duncan, Kings Daughters bldg, Laurier ave
Toronto—Mary & George Dunning, 173 Eglinton ave W
Vancouver—Herbert Hunt, 1557 W Broadway
Windsor—Unity, Murray bldg, Pitt st W

ENGLAND

Carnarvon, North Wales—Dora Johnson, Llanfair hall
Easington Village—Thomas Merrington 11 Sea View, Co Durham
London—Ruth Hacking, 6 Stanhope Terrace, W 2
Nr Whitstable—Olive Hacking, 14 Russel dr, Swalecliffe, Kent
Sunderland—T Merrington, Co Durham

Unity literature in French: ASTRA, 10 rue Rochambeau, Paris 9e, France—Unity, 13 rue de Donai, Paris, France; in Italian: Eva Pasini, 5 Corso Genova, Milano (328), Italy; in German: Kathe Blenkner, Deutschherrenstr 190, Bad Godesberg/Lannerdorf, British Zone; in Swedish & Finnish: Maija Blomberg, Tervakoski, Finland; Shigeharu Uchida, 2997, 2 chome, Kasuga-cho, Nerima Ku, Tokyo, Japan; W A DaSilva, Caixa 1340, Sao Paulo, Brazil (*Daily Word* in Portuguese)

The Purpose of Unity

Unity School of Christianity is a religious educational institution teaching the use of the Jesus Christ doctrine in everyday life, and is not a church. However in disseminating the teachings of Unity, based upon the Bible and especially upon the teaching of Jesus Christ, teachers have formed independent organizations for study and worship, and these organizations have evolved into groups called centers, societies, assemblies, and churches. These groups are a part of the Unity fellowship and work in close cooperation with the Unity School of Christianity, but Unity is not a denomination nor a sect. Those who study the Unity teachings and who attend a Unity church are free to keep their affiliation with any church they desire. Unity teachings explain the action of mind, the link between God and man. They explain how mind affects the body, how it brings man into an understanding of God. Accept what, in Unity, appears to you to be Truth, and withhold judgment on the remainder until you understand it.

Unity's BOOK REVIEW PAGE

The Story of Unity

BY JAMES DILLET FREEMAN

This book, as its name indicates, tells the story of the ounding and growth of the Unity movement. In so loing, it gives insight into the lives of the founders of Jnity, Charles and Myrtle Fillmore, and how these two onsecrated persons grew in spiritual insight as Unity's growth progressed.

The Story of Unity is an abridged edition of the de uxe $5 Unity book *The Household of Faith*, but it inludes all of the original text by James Dillet Freeman. Unity began with the healing of Myrtle Fillmore," he vrites. "Its first fruits were the healing of her friends nd neighbors, accomplished by her realization of the Christ power within. The heart of Unity today is the ociety of Silent Unity, which sends its message of healng to hundreds of thousands of persons throughout the vorld each year."

Some chapters that you will especially enjoy, among ne fifteen included, are: "No Price on Their Prayers," The Early Publications," and "A School of Practical Christianity."

(*The Story of Unity,* in brown Keratol, is $1 a copy.)

Unity Books

For Beginners in Truth	Beginning Again		$1.00
	Be!		1.00
	Doctor Houston Speaking		1.00
	Favorite Unity Radio Talks		1.00
	God a Present Help		1.00
	God Is the Answer	*Dutch, English*	1.00
	Great Physician, The		1.00
	How I Used Truth	*German, English*	1.00
	Lessons in Truth	*English, Italian, Swedish, German, Spanish, Russian, French, Dutch*	1.00
	More Wonderful You, A		1.00
	Myrtle Fillmore's Healing Letters		1.00
	New Ways to Solve Old Problems		1.00
	Peace Begins at Home		1.00
	Prove Me Now		1.00
	Story of Unity, The		1.00
	Things to Be Remembered		1.00
	Whatsoever Ye Shall Ask		1.00
For Healing	Christian Healing	*German, English*	1.00
	Divine Remedies		1.00
	Jesus Christ Heals		1.00
	Truth Ideas of an M.D.		1.00
	You Can Be Healed	*Swedish, English*	1.00
For the Home	Unity Vegetarian Cookbook		1.00
	You and Your Child	*French, English*	1.00
For Prosperity	Both Riches and Honor	*French, English*	1.00
	Prayer in the Market Place		1.00
	Prosperity		1.00
	Prosperity's Ten Commandments		1.00
	Working with God		1.00
For Inspiration	Best-Loved Unity Poems		1.00
	Be of Good Courage		1.00
	Household of Faith, The		5.00
	Lovingly in the Hands of the Father		1.00
	Mightier than Circumstance		1.00
	Prayer Changes Things		1.00
	Sunlit Way, The		1.00
For Devotion	Effectual Prayer		1.00
	Holy Bible, American Standard Version		6.50
	Keep a True Lent		1.00
For Advanced Study	Atom-Smashing Power of Mind		1.00
	Christ Enthroned in Man		1.00
	Have We Lived Before?		1.00
	Know Thyself		1.00
	Let There Be Light		2.00
	Metaphysical Bible Dictionary		5.00
	Mysteries of Genesis		1.00
	Mysteries of John		1.00
	Selected Studies		1.00
	Talks on Truth		1.00
	Teach Us to Pray	*French, English*	1.00
	Twelve Powers of Man, The		1.00
	What Are You?		1.00
For Children	Adventures of the Seven Spartans		1.00
	Barky's New Home		1.00
	Barky and His Friends		1.00
	Crybaby Kangaroo		1.00
	Jet's Adventures		1.00
	Jet and the New Country		1.00
	Jet's Choice		1.00
	Teach Me to Pray		1.00
	Thank You, God		1.00

NEWS *from* UNITY

College Student ppreciates You

"This is the second year at I have received *You,*" rites a college student. "It so helpful to me that I el I cannot get along with- it. I am nineteen years d and a sophomore in emistry at the University. any times when I feel that can go on no longer, I pick any issue of *You* and I am re to find something that ves me a lift and heightens y spirit, making me look on e brighter side of life.

"*You* is a wonderful pub- ation. My roommates en- y reading it also. I wish ery young person in college uld have it as a guide for ppier, more prosperous liv- g. Keep up the excellent ork, and may God bless ch and every one for the e work you are doing."

Twelve issues of *You,* a ar's subscription, are $1.

Unity School Announces Schedule for Year

Here are the dates for the various activities to be held here for 1956:

Lenten Retreat—March 24 to 31

April Term of Training School—April 9 to May 4

May Term of Training School—May 14 to June 8

Youth of Unity Conference —July 3 to 8 (for young people who have completed the first year of high school or are between 15 and 21)

Vacation Retreat—July 14 to 21

August Term of Training School—July 30 to August 24

September Term of Training School—September 3 to 28

Fall Retreat—October 6 to 13

Harvest Retreat—October 20 to 27

Christmas Retreat—December 21 to 26

This is not too early to make your plans to attend one or more of these events this year. Reservations for the Lenten Retreat should be addressed to the director of that retreat; to register for the April term of the Training School, write to the Registrar of the Training School.

For Teen-Age Bible Students

Young people who wish to increase their understanding of the Bible will find the *Unity Sunday-School Leaflet* a wonderful help. It is written and edited especially for boys and girls in the sixth, seventh, and eighth grades and high school, and it is never dull or hard to understand.

Each week's issue of the *Unity Sunday-School Leaflet* contains the following features, each of which will be valuable to the teen-age Bible student: the Bible text of the lesson (American Standard Version); "The Lesson Story," a complete summary of the Bible text put into everyday language along with historical and other background material; "Questions about the Lesson"; "What the Lesson Teaches," a metaphysical interpretation of the lesson and suggestions for applying it in daily life; and a "Frank and Frankie" story showing how a boy and gir learn to practice Truth in everyday life.

The *Unity Sunday-Schoo Leaflet* can also be helpful to anyone who teaches a Sun day-school class, as it offers monthly *Teachers' Sectio* giving the objectives of each lesson, suggested references and other supplementar teaching material. Mailed i monthly packages containin the *Teachers' Section* and *Leaflet* for each Sunday, year's subscription is $1.

"Your Gift Stands at the Top"

"I would like to tell you, writes a Unity friend fror California, "about the nic letter I received from m friend, Mrs. E——, to whor I recently sent *Daily Wor* She said, 'Of all the nic thoughtful things that hav been done for me during th long wearisome months, you very thoughtful gift stanc at the top. It has adde strength to my faith that Go is always with us and alwa supplies our needs."

Daily Word is Unity monthly magazine that offe a one-page lesson for ea day of the month, plus hel ful articles and poems.

ear's subscription for *Daily Word* is $1.

A New Way to Meet Unity

Sometimes our friends write to us telling how they first became acquainted with Unity. Many of them, of course, did so through a friend's gift of a Unity magazine or book, or a visit to a Unity center. Many, also, say they first found Unity through a seeming accident—a magazine they picked up on a bus, perhaps, or the "Unity Viewpoint" radio program they happened to hear.

Before anyone can meet Unity, however, even by seeming chance, the way must be prepared. Someone has to have the magazine that is found; the love offerings of many friends make it possible for us to broadcast the radio program that is heard. And now the way is being prepared for many persons to meet Unity who have not previously been acquainted with its teachings.

Hawthorn Books, Inc., of New York, New York, has published a book entitled *The Unity Treasure Chest,* which will be sold in bookstores throughout the country. This book contains more than 100,000 words, and is made up of selections from some of the most popular and helpful material that Unity has published through the years.

To make certain that your local bookseller will stock and display *The Unity Treasure Chest,* we shall appreciate your asking him now when he will have the book. By doing this you will be helping many persons to meet Truth for the first time.

Coming Next Month in UNITY

If you are interested in bringing greater prosperity into your life (and which of us is not, these days?), you will enjoy reading the article entitled "Prosperity," by Berdine Sutcliffe, which will appear in April UNITY.

"Prosperity is a state of mind," the author tells us. "It is the creative Spirit of God and is available at all times. Man can draw upon it whenever he chooses and receive immediate response according to his every need, whether it be spiritual, mental, physical, or material."

Mrs. Sutcliffe reminds us that our thoughts and words are now creating our future. "Through the power of constructive thinking," she tells us, "we can decree what we desire from life. We can help

to make our experiences as peaceful, prosperous, and successful as we want them to be, for we have unlimited opportunities for self-expression."

Urging us to be "cheerful" givers, she writes: "Cheerfulness expresses love and trust in the power of God's love for us and is able to perfect all that concerns us. . . . A willingness to share with others our present blessings, instead of waiting until we receive more good, reveals faith not only in the present but also in the future. A greater manifestation of prosperity and success is always assured when our faith and trust in the invisible substance that Paul spoke of are steadfast and unwavering."

For new ideas and special help in demonstrating prosperity, be sure to read "Prosperity" in April Unity.

"Faith Is the Factor"

Gordon R. Parkinson, a flight supervisor who has been with TWA for more than half his life, is the subject of Doctor Marcus Bach's *Good Business* article for March.

Explaining that the job is a "high-tension, trouble-shooting, and trouble averting assignment involving nearly one hundred and fifty flights a day all over the system from California to Ceylon," Doctor Bach states that instead of allowing it to be the nerve-wracking job it could be, "Parky" considers it as a "highly important, interesting, and challenging one." His work includes traveling thousands of air miles, delivering innumerable lectures, and doing management research. He is also president of the National Association of Foremen-Management Men of America, the largest management organization in the world, embracing sixty-five thousand members in some fifteen hundred companies in the United States, Canada, and Puerto Rico. In addition, he is, according to his five daughters, "the best dad any girl can have."

How can he handle his big jobs calmly, effectively, and successfully? "He has a philosophy to guide him," writes Doctor Bach. " 'Faith is the factor that determines how much a man can do and how well he does it.' "

The stories that Doctor Bach tells of how Parkinson uses his faith will indeed inspire you to "Go, and do . . . likewise." Be sure to read "Faith Is the Factor" in March *Good Business*.

DAILY WORD for Children

Unity has received many requests of late for a magazine similar to *Daily Word*, for children. To answer these requests, a new department was recently added to *Wee Wisdom*, the Unity magazine for boys and girls from four to twelve. This new department, called "My Daily Word with God," prints a prayer for each day following the thought of the *Daily Word* lesson for that day. Thus, boys and girls will have a prayer in their own language based on the *Daily Word* lesson that Mother and Dad use.

Wee Wisdom is actually much more than merely a magazine to entertain boys and girls, although it does this, too, ably and well. As a friend wrote, when ordering *Wee Wisdom* recently, "I hope J—— will apply the lessons brought out in the stories. That is why I like *Wee Wisdom*—because there is something behind the stories."

Parents, teachers, all who work with children find *Wee Wisdom* especially valuable for this same reason. There is truly "something behind the stories," and this something is sound spiritual guidance. Each story in *Wee Wisdom* is written to illustrate some lasting principle in an interesting and unforgettable way.

Wee Wisdom is published monthly, and a full year's subscription, twelve issues, is only $2.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

"God Gives to the Giver"

The law of giving and receiving is a fundamental universal law. Gardner Hunting, author of the popular Unity books *Working with God* and *Prove Me Now,* tells his experiences in applying this law in his article "God Gives to the Giver."

"In life no truth is more thoroughly and obviously proved," writes Mr. Hunting, "than that it is not what you get but what you give that makes you rich." After quoting Emerson's observation that you cannot give honest service without being repaid in some way, he says, "I have made it my business now for a good many years to experiment with my life and affairs, to learn whether or not the saying is true. I have found it true." He wishes that everyone who reads his writing may start living experimental lives, because "it will 'pour you out a blessing, that there shall not be room enough *to receive it.*' "

"God Gives to the Giver" appears in the March 4 number of *Weekly Unity,* Unity's weekly Truth messenger. In addition to such helpful articles, each week this valuable periodical carries a "Remember" article by Lowell Fillmore, a message from Silent Unity, poems, letters from readers, a "High Watch" column, and Bible lessons to supplement your UNITY reading. *Weekly Unity* is $1 a year for fifty-two helpful issues.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

SMALL BOOKS YOU WILL LIKE

Unity publishes four small inexpensive books that contain much spiritual help. If you are not familiar with these books, perhaps you would like to order one or all of them:

Book of Silent Prayer—This little book includes many favorite Unity poems, prayers, and short articles, among them selections by Charles, Myrtle, and Lowell Fillmore. Also included are affirmations for specific needs written by Silent Unity. Ivory paper binding; price, 50 cents.

The Silence—Here E. V. Ingraham has set forth many helpful ideas about silent prayer. He terms it one of the most vital phases of prayer and assures that understanding and using it will help us to realize the good we have sought in vain. Gray paper binding; price, 50 cents.

As You Tithe so You Prosper—L. E. Meyer, minister of Unity Temple in Kansas City, Missouri, gives helpful ideas on tithing. Some of the lesson titles are: "What Is the Tithe?" "How to Use the Tithe," and "Tithing to Increase Prosperity." Blue-green coated paper binding; price, 50 cents.

A Six-Day Healing Practice—Charles Fillmore's course of mental training given in this book was designed to help us prove God's law of healing in our lives. Brown flexible paper binding; price, 25 cents.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

"FAITH IS NECESSARY TO VICTORY"

William Hazlitt, the great English essayist wrote these words more than a century ago, but they are as true today as they were then. If you believe the difficulties in your life are insurmountable, then as far as you are concerned they are; but if you believe there is a way out and believe it strongly enough, then a way will open up to you.

Faith does not come all at once; you must develop it in your consciousness. Many persons have found the Prosperity Bank plan an excellent means of helping their faith to grow. At the same time, the money they save during the seven-week drill period lets them share UNITY with others. Mail the coupon below for your Bank and complete instructions, follow the drill and see how it can help your faith to grow.

UNITY SCHOOL OF CHRISTIANITY, LEE'S SUMMIT, MISSOURI

Here is my order for three UNITY gift subscriptions and a Bank in which to save the $3 cost of these subscriptions.

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided. U-3-56

HAVE YOU ORDERED YOUR EASTER BOOKLETS?

Easter is April 1 this year, as you know, and it is time to order your Easter Greeting Booklets so that you can address and mail them to your friends before Easter. Ideal for carrying your Easter greetings, these booklets have attractive full-colored covers and offer twenty-four or more pages of inspirational reading. Here is the Easter Greeting Booklet Assortment for this year:

An Easter Message for You
The Challenge of the Dawn
Daily Resurrections
Easter
The Gift of Immortality
The Great Helper
The Land Is Bright
Preparation for Easter
Recipes for Living
Sanctuary
The Stream of Life
This Is Your Easter

Unity's new Easter Greeting Booklet for this year is entitled *An Easter Message for You,* and its message might be that Easter is a joyous time. "Easter brings the glorious truth that life is greater than death and destruction," assures this helpful booklet. "Easter is today, tomorrow, every day. Easter is now." *An Easter Message for You* includes excerpts from an Easter "Remember" article by Lowell Fillmore, an Easter lesson from *Daily Word,* a prayer and meditation from *You,* poems, and other excellent material.

Unity Greeting Booklets are 10 cents each, 12 for $1, and come with their own decorated mailing envelopes. Order your booklets today from:

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

Though March Comes Blustering Through

Eleanor Halbrook Zimmerman

Though March comes wild and blustering,
It cannot fool my heart;
I know that in the secret bough
The new green leaflets start;
I know the brook has broken through
Cold winter's icy chain;
I see the sky a bluer blue,
And rain, more silver rain.

Though March comes wild and blustering,
I know God has begun
To warm the meadows with His hand
And trim a brighter sun;
His hosts of April storm the gate
That winter held so long;
He brings new joys where woodlands wait
And to my heart a song!